

THE PILGRIM

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NO. 1

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

GOD OF OUR LIFE

God of our life, through all the circling years,
We trust in Thee;
In all the past, through all our hopes and fears,
Thy hand we see.
With each new day, when morning lifts the veil,
We own Thy mercies, Lord, which never fail.

God of the past, our times are in Thy hand;
With us abide.
Lead us by faith to hope's true Promised Land;
Be Thou our guide.
With Thee to bless, the darkness shines as light,
And faith's fair vision changes into sight.

God of the coming years, through paths unknown
We follow Thee;
When we are strong, Lord, leave us not alone;
Our refuge be.
Be Thou for us in life our Daily Bread,
Our heart's Home when all our years have sped.

By Hugh T. Kerr, 1871-1950

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TIME

"For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."
(Psalm 90:4)

We have passed the milestone of another New Year's Day and realize once again the steady march of time that is "winging us away." Time is really important to us. Especially in this age of speed and hurry, we seem to never have enough of it. Someone has noticed that Americans are always hurrying. They even hurry to sit down and rest.

But we are sure that God is not like this. In Isaiah 46:10 God tells us that He declares "the end from the beginning." Because He knows the future and controls it, He doesn't need to be in a hurry.

Though one day with the Lord is as a thousand years and a thousand years as one day, it does not mean that God is unconcerned about time or that it is unimportant to Him. On the contrary, He gave man just what he needed when He placed him in time. When God created the heaven and the earth He started the sequence of days and divided light from darkness. He called the light Day and called the darkness Night. And the evening and the morning were the first day. Since then many days have come and gone. But some time there will be a last day, and then the interval of time as we know it will be over. Once again eternity will be unmeasured by day and night, "for there shall be no night there." (Revelation 21:25)

Time is for us. Today is for us for we live one day at a time. With God one day and a thousand years are alike perhaps because He is not affected by time; He never changes. James 1:17 tells that with God there is no variableness, neither shadow of turning. But for us, each day changes us just a little. Then some

day we will make a big change into eternity. Job 14:14 reads, "If a man die shall he live again? all the days of my appointed time will I wait, till my change come."

God has provided this time for us to learn to know Him and let Him work in us. Jesus came to make atonement for our sins and to bring us salvation. He came into our time to teach us eternal values. He came to offer us eternal life. Sometime there will be a last day for each of us. A poet from long ago gives us warning:

Eternity draws near, as time moves on;
When earth shall disappear, will I have gone
 Out in the great unknown
 To reap what I have sown?
Summoned before the throne, Then, where will I go?

Soon will the lightnings flash, the trumpet sound;
The judgment thunders crash, shaking the ground;
 Waking the sleeping dead;
 Then will this earth have fled:
Sinner the sight you'll dread; Where will you be found?

When the sun shines no more, no hope in sight,
Gone from this vernal shore where all is night;
 Down where dark billows roll,
 Lost, lost, my precious soul,
Never to reach that goal, In heaven so bright.

Where will I go? Where will I go?
From the great judgment seat,
Where will I go?

We need not fear this judgment if we have made our peace with God as He has made peace with us. Jesus said, "I am the way, the truth, and the life." He also said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." In that great day He will say to the ones on His right hand, "'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'" —L.C.

POSSESSING OUR SPIRITUAL
POSSESSIONS IN CHRIST

(Continued from last issue)

We have been set up upon the sure foundation; the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone. Not that we might be saved only, but that we might become ". . . an habitation of God through the Spirit." (Ephesians 2:22) If He has possession of our spirit, then all else will be yielded up to Him: spirit, soul and body. Here we have the secret of true witness bearing. We can only be witnesses for God in proportion to our being filled with God's Spirit. ". . . Greater is he that is in you, than he that is in the world." (I John 4:4) His Holy Spirit in us sanctifies and makes holy every gift, faculty and member we possess. John Wesley said, "Never think of yourself apart from Christ." The words ". . . made nigh by the blood of Christ" (Ephesians 2:13) should be remembered by every believer.

Paul, in Galatians 6:15, 16, says that those in Christ are to walk as new creatures; they are a new creation. "And as many as walk according to this rule, peace be on them, and mercy . . ." This is God's will for believers now: a heavenly walk. Truth is truth, and those seeking God's truth welcome it when they find it! Revealed truth belongs to the whole church, to every believer. We know that those now justified by faith in Christ ". . . rejoice in hope of the glory of God." (Romans 5:2) Also I Peter 1:8: ". . . yet believing, ye rejoice with joy unspeakable and full of glory." This describes that state of being glorified together with Christ, which is the high, heavenly hope of the Christian.

It is in and through Christ alone that sinners ruined in Adam, and daily falling short of the glory of God, find redemption from sin's guilt and deliverance from its power. A quote from W. R. Newell's commentary on Romans, "Oh, the patience of the blessed Spirit of God! Moment by moment, day by day, month by

month, year by year, through all the conscious and unconscious processes of myriads of believers, the Spirit acts with a uniformity that is called (Romans 8:2) '... the law of the Spirit of life in Christ Jesus ...' In the newest convert, in the oldest saint, He gives freedom from the law of sin and death. Sin in the flesh which was my torment is already judged, but in Another; so that there is for me (Romans 8:1) no condemnation on account of the flesh.

We lose communion with God and dishonor the Lord by our behaviour in not walking according to the Spirit of life, worthy of the Lord. Romans 8:2, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Romans 8:17, "... that we may be also glorified together." This is the key to the question, "Who are to be glorified with Christ when He comes?" II Thessalonians 1:10: "When he shall come to be glorified in his saints, and to be admired in all them that believe. . ." All the saints will share Christ's glory.

It is present comfort beyond measure to know that when the day comes, God will do this blessed giving of life to our bodies through His Spirit that is now dwelling in us. Whether we are awake or asleep, the day is coming when this blessed indwelling Spirit of God will quicken (give life to) these bodies. "... But we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible. . ." (I Corinthians 15:51,52) "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." (I Thessalonians 4:17,18)

We read in Ephesians 5:27 that Christ will present the Church unto Himself "... a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." "... from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body. . ." (Philippians 3:20,21)

We are His purchased possession. Acts 20:28: ". . . which he hath purchased with his own blood." Romans 8:32: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" All things are yours, so possess your heritage. ". . . For all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; And ye are Christ's; and Christ is God's." (I Corinthians 3:21-23)

He wants us to understand and be enlightened. Ephesians 1:18: ". . . that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." (Read to end of chapter and Ephesians 2:7 and 3:8) Philippians 4:19: "But my God shall supply all your need according to his riches in glory by Christ Jesus." Also Colossians 2:2. According to Paul, not only the past is ours (the hymns of the great hymn writers, all true Christian teachers, the Old Testament Scriptures, which is a schoolmaster to bring us to Christ, just to name a few) but the future also, the days that are ahead, and the world to come.

Now we don't want to forget the great cost to bring us our many spiritual blessings. God sent His only begotten Son into the world. He gave His life, shed His blood, and came victorious through the resurrection. Now for born again believers, history in Adam ended at the cross (because believers must meet Christ at the cross). The hymn says, "At the cross where I first saw the light." Now we died with Christ, and were buried, of which our baptism is a symbol. Then we came forth to newness of life, a "new creature". We are now in the risen Christ. Colossians 3:3: "For ye are dead, and your life is hid with Christ in God." Paul is telling us in Ephesians 3:16,17 "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith;" (Read rest of chapter).

We are told that Romans 8 is the instinctive goal of the Christian, whether or not he can tell why. He may not be able to give all the great doctrinal facts that give him comfort here, but with all of God's promises, he feels he has a most wonderful hope. Hebrews 6:19: "Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil." In this great chapter he finds himself in the hands of the blessed Comforter, the indwelling Spirit in whose loving ministry he finds, ". . . the peace of God, which passeth all understanding" (Philippians 4:7) He finds himself without cause in himself, called "God's elect", involved in a great divine purpose that will end in his being conformed to Christ's image. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (II Corinthians 3:18) Christ being "the firstborn among many brethren," he finds himself beloved in Christ, and therefore never to be separated from that love.

"Thou who givest of Thy gladness
Till the cup runs o'er--
Cup whereof the pilgrim weary
Drinks to thirst no more--
Not a-nigh me, but within me
Is Thy joy divine;
Thou, O Lord, hast made Thy dwelling
In this heart of mine.

"Need I that a law should bind me
Captive unto Thee?
Captive is my heart, rejoicing
Never to be free.
Ever with me, glorious, awful,
Tender, passing sweet;
One upon whose heart I rest me,
Worship at His feet."

--Gerhard Ter Steegan

Romans 8:17: ". . . heirs of God and joint-heirs with Christ. . . ." It is only through the grace of God

that a guilty, lost child of Adam the first, should have written of him a "joint heir with Christ." The eternal Maker of all things, the Beloved of the Father, the righteous One, the Prince of life--only God, the God of all grace, could prepare such a destiny for such a creature! May we humbly say according to His word, God has placed the believer in eternal union with His beloved Son, as the last Adam the second man, having released believers from the Adamic sin at the Cross, and having placed us in Christ risen in all the boundless and everlasting rights of His dear Son, ". . . if we hold the beginning of our confidence stedfast unto the end." (Hebrews 3:14)

God has commanded that His Gospel be preached and declared to all people. The Spirit so filled the Apostle Paul and the others that they could find but little rest until they had given the Gospel, the good news of the Kingdom of God to the world.

Here I quote W. R. Newell: "If ever a minister was on fire for God (in the Spirit), it was Paul the man in Christ Jesus--the greatest thinker of his age, the one we owe the emancipation of the early Church from its Jewish nationalism and whose epistles throb with life today wherever the Gospel has been proclaimed, the secret of it all lies in the two words which he uses many, many times as his characteristic expression of Christianity: 'in Christ'."

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (II Peter 1:10,11)

---Raymond Wrightsman
Ligonier, Indiana

"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." Jesus' words in John 6:27

AN OPEN LETTER

To my dear ones in the faith of Jesus:

And now we are starting in a new year of 1975. The years are ever rolling on. The lovely time of creation is long in the past. The beautiful Edenic world so lovely, fresh and pure has more and more become marred and polluted by the blot of sin.

So much of the treasures of the earth is now used in the ways of sin and folly, and to bolster up the evil ways of life privately and collectively until all flesh is corrupting its way! Yet notwithstanding all this, God has promised a thousand years of His reign upon earth when Satan will be bound. (Revelation 20:2) Surely this indicates a great change. Without Satan to interfere, this earth may return to Edenic beauty and harmony. The First Resurrection taking place, the saints of all ages arise in the beauty of new eternal bodies, the old bodies being changed (I Corinthians 15:51) "in a moment, in the twinkling of an eye, at the last trump." To this we fondly look forward to, for it means our deliverance from this present evil world. It is well we know not the future, but if we belong to God, He will take care of us, for He holds our future in His hands. We would like to meet and greet you all, many whom I have not met before. This I would hope to see fulfilled in the spring, yet we do not know how it will be.

God has been gracious and good to us; let us live, love, and work for Him! We'll work till Jesus comes, and then be gathered home! With great love to all of you in Jesus' holy name, Amen.

Joseph I. and Weltha Cover
Sonora, California

No matter if there's bread to eat or not;
No matter if my friends have all forgot

That I am here;

Thou art my God and shalt supply my need,
I need not fear.

By Esther L. Landis in The Christian Example

WHAT DO OUR READERS SAY?

Question:

Matthew 20:22: "But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" Is this question for us? If so, what does it mean, and are we able?

Answer:

To the first part of this question we would say "yes". Every soul that is entertaining the hope of eternal life must believe that every word that proceeded from the mouth of Jesus is for him.

The second part; what does it mean, is not so easily answered, but we believe He is referring to His suffering, shame, and death, and He is asking us if we are able to do this also.

The third part of the question; are we able? We must say, not of ourselves, but only by God dwelling in us, can we achieve this acid test of discipleship.

In no way would or could the natural man

return good for evil,

turn the other cheek,

suffer wrong,

go the second mile,

love his enemies,

bless those that curse him,

do good to them that hate him,

pray for them which despitefully use him, and

persecute him,

and forgive those who would kill the body.

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (Luke 14:26)

--Kenneth Martin

Nappanee, Indiana

Answer:

"Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?"

It appears to me quite easy to realize the fact that they did not, at this time, realize what they were asking. There are different statements in the scripture that make it evident that they did not know what was ahead for the Lord, even though He had told them, much less for themselves.

Some of the statements they made and the way they conducted themselves when Jesus was arrested and through His mock trial make it evident that they were not converted at that time. Jesus told Peter, "... when thou art converted, strengthen thy brethren." (Luke 22:31,32)

Is this question for us?

I surely think so! While we do not know too much about the future either, so far as this mortal life is concerned, we do have some things kept upon record which tell enough to make us realize there will be trials and temptations to meet.

The Apostle Paul wrote to Timothy (II Timothy 3:12), "Yea, and all that will live godly in Christ Jesus shall suffer persecution." But on the spiritual side we have a guide, of whom Jesus said, "shall abide with you forever." The Holy Spirit!

Paul says if we have not the Spirit of Christ we are none of His. If we have the Spirit our lives will manifest it; because the Spirit in man bears fruit. And this fruit is so far different from the works (or fruit) of the flesh that it will be manifest. See II Corinthians 13:5. James 4:3 says, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." Jesus said, "Without me ye can do nothing."

So if we are able, it is not of ourselves, but by a faith that worketh by love.

Some more evidence as regarding whether or not we are able can be seen in I Corinthians 10; also Luke

15:25 to the end of the chapter.

The more we see and hear of professed Christianity in this our day makes me think there may be more of the "older sons." We need to look deep into our own hearts and be sure we are controlled by the spirit that was manifested by the father, and not the one that was still in the older son.

—Elmer Brovont
Rossville, Indiana

NEXT MONTH'S QUESTION:

In Hebrews 13, three times (verses 7, 17, and 24) the writer mentions "them that have the rule over you." Are there any such rulers today? How do we apply verse 17: "Obey them that have the rule over you, and submit yourselves..."?

We invite participation in this section. If you have an answer to this question or a question of your own, send your comments to:

The Pilgrim
Rt. 5, Box 874
Sonora, California 95370

But to do good and to communicate forget not: for with such sacrifices God is well pleased.

Hebrews 13:16

ANNUAL MEETING

The Annual Meeting of the Old Brethren Church will be held, the Lord willing, on May 16—18 this year, at the Salida meeting house, Salida, California. Friday the 16th will be counsel day, Saturday and Sunday (Pentecost) will be public preaching, and Saturday evening will be the Communion service.

A hearty invitation and welcome is extended to all of our members and friends to attend.

—Daniel F. Wolf

HISTORICAL

THE BRETHREN IN ILLINOIS

There were probably eleven Brethren churches in eight counties by 1856, and by the year 1870 the number had increased to twenty-seven in twenty or more counties. (The exact number of counties cannot be stated because the record is not always clear in which county some of the newly organized churches were located.)

The history of the Brethren in Illinois begins with the history of Jacob and George Wolfe Jr. in the southern part of the state.

George Wolfe Sr., the first known Elder of the Brethren Church to settle west of the Allegheny Mountains, moved from Lancaster Co. Pa. in 1787 to Fayette Co. Pa. In 1800 he with his two sons Jacob and George Jr. went by flatboat down the Ohio River to Kentucky. In 1808, or earlier (the account differs on the date) the two Wolfe brothers, Jacob and George Jr., with Adam Hunsaker, whose wife was a sister of the Wolfe brothers, and George David, pushed their way by boat and on foot through the dense forests of southern Illinois to what is now Jonesboro in Union County, about forty miles north of Cairo. This was while Illinois was a part of the Indiana Territory and about ten years before it became a state.

This first trip was without their wives. Here they stayed for about a year and cleared some land and built log houses for their families and then returned to Kentucky and brought their wives with them to the new homes which they had built. Other families soon joined them, and in 1812, we are told, that the Wolfe brothers and eight other persons were baptized by Elder John Hendricks of Kentucky, and the first Brethren Church was organized in Illinois. At the same time George Wolfe Jr. was chosen to the ministry and Jacob Wolfe and George Davis were chosen deacons.

From this beginning of the Brethren in southern Illinois other congregations were soon organized: Sugar Creek, Sangamon Co. 1830, by Isham Gibson of

Macoupin Co., and Mill Creek, Adams Co. 1831, by Elder George Wolfe Jr. Mill Creek is said to have prospered greatly, and in a few years had over 200 members. These churches were later known as the "Far Western Brethren" and from them emerged three strong brotherhood leaders: viz. George Wolfe Jr., Isham Gibson and D. B. Sturgis.

Other churches were established in southern Illinois before 1856, including Astoria in Fulton Co. and Cerro Gordo in Macon Co. Astoria was organized in 1852 with John Fitz and wife, Jesse Danner and wife, Samuel Falkenstein and wife and Nancy Stambaugh as "charter members." Cerro Gordo, the home of Elder John Metzger, was organized in 1856. By 1870 there were 18 churches in 16 counties in southern Illinois.

The settlement of the Brethren in Northern Illinois was independent of that in the southern part of the state. The first church was Arnold's Grove, Carroll Co. 1842, composed of members from Franklin Co. Pa. This was the home of Elder Christian Long, well known in Brethren history. Rock River, 1845, was the second; its first members were from Washington Co. Maryland. The third was West Branch in Ogle Co., organized in 1846 with members who were also from Washington Co. Maryland. Others were: Yellow Creek, Stephenson Co. 1848, by members from Ohio and Pa., and Pine Creek, Ogle Co.; Hickory Grove, Milledge and Rock Creek, Carroll Co., 1858. So that by 1870 there were at least nine churches in northern Illinois.

--Daniel F. Wolf

Reprinted from the January, 1958 Pilgrim

BAPTISM

We of the Salida congregation were made to rejoice with the angels of heaven when another precious soul, Sherry (Hatler) Cover, was received into our fellowship January 19 by a public confession of faith and holy baptism.

—Daniel F. Wolf

BEHOLD THE MAN

"Behold the Man," without a flaw,
A crown of thorns that meek head wore;
Scourging and spitting He patiently bore,
Jesus, The Faultless One

"Behold the Lamb of God," and see
His life laid down on Calvary;
His precious blood shed there for thee,
Jesus, The Crucified One.

"Behold my hands and feet," said He,
And no more unbelieving be;
"O grave, where is thy victory?"
Jesus, The Risen One.

"Behold, I'm alive forevermore,"
'Tis a living God whom we adore;
Glory and honor and power for
Jesus, The Living One.

"Behold, I stand at the door and knock,"
O hardened heart, so fast to lock
The door, and in thy soul to mock,
Jesus, The Waiting One.

"Behold, I come quickly." Even so,
Lord Jesus come, that we may go
To meet Thee face to face and know,
Jesus, The Coming One.

"Behold, I make all things new,
Write, for these words are faithful and true."
What He has said He will surely do.
Jesus, The Faithful One.

By Beatrice N. Hunt
Selected by Elizabeth Cover

CHILDREN'S PAGE CONTINUED

cended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." (Matthew 7:24-27) —L.C.

SAYINGS OF JESUS

When Jesus was here on earth, He spoke a lot to people and preached in the synagogues and on the hill-sides. Many of His sayings are written down in the Bible. He told us new things that had never been told before—about God's love for us and about our duty to God and to people around us. Because Jesus is the Son of God, we should read His words and learn to know what He told us.

Following are examples of Jesus' sayings. Look up the Bible references and write in the missing words:

"But seek ye first the kingdom of _____, and his righteousness; and all these things shall be added unto _____. "(Matthew 6:33)

"But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right _____, turn to him the other also." (Matthew 5:39)

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of _____, but he that doeth the will of my _____ which is in heaven." (Matthew 7:21)

"Ask, and it shall be _____ you; seek, and ye shall _____; knock, and it shall be _____ unto you." (Matthew 7:7)

"For God so loved the _____, that he _____ his only begotten Son, that whosoever believeth in him should not _____, but have everlasting life." (John 3:16)

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain des-

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NO. 2

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

WALK SOFTLY

Today if I can just walk softly with my Lord—
Be conscious of His presence by my side,
And talk to Him, reflect upon His Word
And ask that He will ever be my Guide,
I know that every task will be made light,
The sunshine once again will be so bright
As His great love has overcome my night,
If I can just walk softly with my Lord.

So many days I try to walk alone,
And keep my burdens all locked in my heart,
And cherish them as if they're mine to own,
And grimly treasure every hurt and dart.
I turn them 'round and hold them to the light
And count them like a miser half the night,
When God would lift them from me with delight
If I would just walk softly with my Lord.

How very strange that this should ever be;
We'd never doubt that He our soul can spare,
Or that someday His very face we'll see—
Yet cannot trust Him with our daily care.
He's here to walk beside us every day,
And smoothe the stones from out our weary way.
He whispers, "I will be your Friend today,
If you will just walk softly with your Lord."

—Vera Miller

Tuolumne, California

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COME

Jesus, as He journeyed at one time, said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matthew 11:28) ". . . All things are ready: come unto the marriage." (Matthew 22:4) Also after He finished His work, died on the cross, was laid in the tomb, and rose triumphant on the Lord's day, and after forty days with His disciples, He ascended up into heaven. Coming unto John His beloved disciple and Apostle on the isle of Patmos, and revealing unto him many future events, John records, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." (Revelation 1:7)

Now, upon the throne of His glory He again sends forth the last call before He comes again: ". . . I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Revelation 22:16,17) The way is clear unto the gates of the New Jerusalem, and even to the throne of God and the Tree of Life that is growing by the river of water of life that flows from the throne of God. Come! I desire to join with all who have heard our Lord and Master, and it's the groundswell of glory and joy arising from all the redeemed, echoing and reechoing through all the earth. Come, come all ye hosts of earth. Hear the call to service, the call to glory, the call to eternal life.

The pearly gates are open, the passage is free, but you must give yourself completely to the service of your Lord, and follow Him all the way. To follow means to be obedient to the holy word of life! You cannot earn your salvation, but if you are entirely disobedient you may lose it.

It is most comforting to know there has been a line of faith since the beginning and it came down to Noah who walked with God. His family was faithful, too. That was the time of the flood, the great deluge that covered all the earth even as it was at the time of creation. There is the fascination of delight to consider the faithful of all ages traveling in the same direction, even so long before Jesus came to earth.

We have so much more advantage over those who lived before Jesus came. "The true light now shineth." "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (I John 1:7) And we need have no fear when we are close to Jesus. We read in prophesy of Jesus, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." (Isaiah 41:10) And Jesus says, "I will not leave you comfortless: I will come to you." (John 14:18) So we take comfort in the wonderful promises of God and desire to heed His call "come" which means action of the highest and best order on our part.

We can walk with God even as Enoch, Noah, Moses and Elijah. We may not attain to their greatness, but we can humble ourselves and be obedient for our Leader ". . .humbled himself, and became obedient unto death, even the death of the cross." (Philippians 2:8) "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (I Peter 5:6) "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." (Hebrews 6:1,2) Six vital principles that all true Christians will accept and follow. We have the Bible, the Old and New Testaments which portray to us all we need to know of man's creation, his tranquility in the garden of Eden until he fell and sinned. God in His judgment against man gave them

a promise of a Redeemer which in due time came to pay the price for sin, and became our sinbearer, became the scapegoat. He bore our sins and carried our sorrows. He has opened the way to eternal life. "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." (Revelation 3:7) "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matthew 28: 18-20) Come.

Jesus is calling from heaven,
Calling for us now to come;
Freely His life has been given
That He may take us all home.

Come from all sinning and sorrow,
Come, for the way now is clear;
Putting not off till tomorrow
Pleasure and presence so dear.

Come to the sunshine of loving,
Brightly in this happy day:
God's mighty power is moving;
Come that we may not delay.

Hear for the Saviour is calling,
Now He is pleading us "Come."
Now the redeemed ones are homing,
Happy to nevermore roam.

Gathering His loved ones to heaven,
All in His presence to reign;
Finding the love He has given,
Life and salvation to gain.

--J. I. Cover
Sonora, California

THE PLAN OF SALVATION

One frequently hears the charge brought against the plain churches, "Yes, they have many good points, but they just don't preach the plan of salvation."

Only the other day I heard it, and I decided to do a little thinking on the subject. Just what do the people who say this mean by the "plan of salvation" anyhow?

If it is true that the plain churches do not teach the plan of salvation, there is plenty of reason to be concerned. But before we accept such a charge as true, it is only right that we find out what the people who are making it mean by "the plan of salvation."

About six months ago I came across a magazine write-up about a popular evangelist from Ohio. The magazine told in glowing terms of the man's great success in drawing crowds to his meetings and of the many conversions under his preaching. I was less than impressed, for the same article told how this man said he does not have time to discuss doctrine. He said he would let others argue about doctrine if they wished; he intended to stay busy preaching "salvation."

This man's statement sums up many people's thinking about salvation. It implies that salvation can be separated from doctrine. It implies that a person can have salvation while disobeying the many commandments of the Bible that are doctrinal in nature. This is a misleading concept of salvation which is far from Scriptural. It ignores the words of Jesus when He said, "If ye love me, keep my commandments." (John 14: 15)

Many of these people who are doing the most talking about the "plan of salvation" have what might be called the "ABC religion." They have been reading Billy Graham, Billy Sunday, D. L. Moody, and a lot of other teachers more than they have been reading the Bible and the teachings of our Anabaptist forefathers.

To these people who are mixed up in some brand of the "ABC" religion, life is very simple. These are the people who have everything down on a formula basis

so that it could almost be taught to a kindergarten class. To them it is as simple and easy to follow as a recipe for baking a cake. Their concept of the plan of salvation is: STEP ONE: Fall on your knees, say you are a sinner and in need of God. STEP TWO: Ask Jesus to come and live in your heart. STEP THREE: Summon a sudden burst of faith and thank God loudly for having so gloriously saved you. STEP FOUR: Go out repeating your testimony, which seems to mean, talk about yourself in religious terms. (There may be a number of slight variations in the formula, but the over-simplified, step-by-step, bake-a-cake approach remains the same.)

A,B,C. One, two, three. There. As simple as that. It's done. You were a sinner and now you are a saint. It doesn't matter that you did it on the spur of the moment under a strong emotional appeal. It doesn't matter that you know nothing of the doctrines and commandments of the Bible. It doesn't matter that your will isn't broken. It doesn't matter that you are not united with a Bible-believing, disciplining church. Why should it matter, for now you are "saved".

Saved. For those in the "ABC" religion, it's almost a magic word. When someone mentions the worldliness in their lives, they don't worry. They just say how glad they are those things are secondary, and that now, at last, they are saved. It's a word that is often used as an automatic exemption from following those unhandy Bible teachings on non-conformity, self-denial, and discipleship.

This is a false concept of the "plan of salvation." If we look honestly at it we will see that it is closely connected with the mass-meeting, altar-calling type of conversion. It has more in common with the teachings of present-day evangelists than with the blood-steeped writings of our martyred forefathers. It is too bad that we have allowed people who disregard such basic Bible principles as nonresistance and church discipline to influence us in our concept of what the plan of salvation actually is.

The plan of salvation is not just several verses from John and one from Romans. The plan of salvation is something we need every day as long as we live. Our salvation dare never be in the past tense, or it will only be pretense.

The plan of salvation is so many things. It is a daily walk on the narrow way. It is a broken and a contrite spirit. It is a teachable attitude. It is faith in the promises of God. It is repentance. It is purity. It is compassion. It is being honest with ourselves, our fellowmen, and God. It is accepting responsibility. It is submitting to authority. It is being a part of a Bible-based fellowship where saints are encouraged and sinners admonished. It is all these and a thousand more. Above all, it is an humble dependence on the grace of God, realizing that we have deserved and still do deserve only eternal condemnation.

If the plan of salvation could be summed up in a half dozen verses, the Bible would not need to be so long. For the Bible is given for no other purpose than for the salvation of men.

The plan of salvation is not just a commitment that we make in one half hour. It is true that we all must come to the place where we realize that we are lost and need a Saviour. But that is not the plan of salvation. It is only the beginning. The plan of salvation the Bible teaches includes our whole lives. Our commitment to God will avail us nothing unless it is followed up by daily cross-bearing. I believe that many times John 3:16 has been quoted when it would have been well to quote alongside of it the words of Jesus when He also said, "If any man will come after me, let him deny himself and take up his cross daily and follow me."

For the plan of salvation is more than the atonement. It is also discipleship. Without discipleship the atonement is of no value to us, regardless of how many words we make to the contrary. The Apostle James says it is easier to prove we have a saving faith by how we live than by what we say. (James 2:14-28)

Closely connected with the over-simplification of the plan of salvation is a wrong concept of the new

birth. Too many think of the new birth as the same thing as a decision. A decision can be made with ease. To be born is a painful process. A birth involves struggle, suffering, and agony. Our forefathers taught that even as the natural birth is not accomplished without much sighing and pain and travail, so it is with the spiritual birth.

We should indeed be concerned that our churches do teach what the Bible teaches. We all know there is much work to be done. There are conditions among us that are not as they should be. But to say that the plain churches do not teach the plan of salvation is hardly fair. It would be fairer to say that they do not believe that merely to talk about one's salvation is enough. It must also be lived.

Undoubtedly the plain churches should teach the plan of salvation more--the whole plan. But I am thankful that it is taught as fully as it is. For every time we teach that the grace of God is calling men to repentance, we teach a part of it. Every time we teach that men must love God and forgive each other, we teach a part of it. Every time we teach that religion without self-denial and discipleship is a mockery, we teach a part of it.

We could go on for hours. The list is as long as the sermons our ministers preach with such earnestness every Sunday. The list is as long as the pages of Family Life, which are devoted to "Christian living" (another term for the plan of salvation). Last of all, and most important, it is as long as the fathers, mothers, school teachers, and young people in every community who radiate the Gospel message of hope and love in their daily lives.

By Elmo Stoll

Selected by Kenneth and Lois Martin from October, 1969

Family Life

Thou art my hiding place and my shield: I hope in thy word. Depart from me, ye evildoers: for I will keep the commandments of my God. (Psalm 119:114,115)

WHAT DO OUR READERS SAY?

QUESTION:

In Hebrews 13, three times (verses 7, 17, and 24) the writer mentions "them that have the rule over you." Are there any such rulers today? How do we apply verse 17: "Obey them that have the rule over you, and submit yourselves..."?

ANSWER:

First of all, we would like to consider the word "rule". We believe the translators could have used a better word here, and they have in many other translations. Many use the term "spiritual leader". When we think of a ruler, we think of someone who is lording over our lives.

Notice the instructions Peter gives us. (He calls them elders instead of rulers.) "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock." (I Peter 5:2,3)

The question is, do we have such an office in the Church today? We believe we do and also believe the true Church will have this office occupied till the return of our Lord. We believe this office was ordained by Christ and His apostles solely for the edification of the body, (Ephesians 4:11-13) and that the Spirit through the Church calls men to this office.

How are we to obey them and be subject to them? This has caused lots of grief and sorrow ever since God had a people and is not always easy to say how it should be, but we can be assured that if those who have this responsibility of leadership obey the instruction given them, and those given in their care follow the instruction given them, we have a beautiful picture. And God will richly bless a setting of this kind.

Without obedience and submission it is impossible to please God. To properly obey these two virtues is

one of the greatest joys we can have in this life. We are not only to be submissive to our spiritual leaders. The apostle Peter tells us we should be subject one to another.

We know many who have been placed in this responsibility have not been faithful. The only advice we have here is that of the apostle Paul: "Follow me as I have followed Christ."

—Kenneth Martin
Nappanee, Indiana

ANSWER:

I believe these scriptures apply to us today just as they did to the Hebrew brethren. The ones who have the role of ruler in the Church today are the elected ministry. The original meaning of ruler in this writing was that of guide or leader. In our Church system the presiding elder assumes the greater responsibility.

Verse 7 is in the past tense and instructs us to respect and heed the ways of those faithful ones who have left us examples to follow.

Verse 17 is instruction for the present time. We believe the Holy Spirit directs our ministers and elders in their ministry, and by submitting and heeding their teaching and counsel it is well pleasing to the Holy Spirit. If there is contention and an unwillingness to accept sound teaching and counsel there will result unprofitable grief.

Verse 24 directs that due respect be given to those of church leadership and would have us to salute all the saints.

—Joseph Wagner
Modesto, California

NEXT MONTH'S QUESTION:

In I Corinthians 9:22 Paul writes, "...I am made all things to all men, that I might by all means save some." Is this a valid Christian principle for today? If so, how should we put it into practice?

If you care to comment on this question, please send your answer or a question of your own to The Pilgrim.

EDITORIAL...

SOVEREIGN GOD

The mind of man is such that he longs to know everything. We speculate and wonder far beyond our own realm and into the place where God is. Our minds cannot grasp all the great truths, but still we reason and wonder. We know that God is sovereign, over all, and possessing the ultimate in wisdom, power, love, majesty, goodness, fairness, faithfulness. According to the scriptures (I Corinthians 15:24-26 and Hebrews 2:8,9) He reigns supreme and puts all things under Himself. But God's enemies are mentioned here. And also it is declared that "we see not yet all things put under him,"

So, though we know that God is sovereign, we see also that He is in the process of putting down His enemies. Evidently Satan rebelled against God in a powerful effort that influenced other beings (Rev. 12:4), charged God with partiality (Job 1:10), and challenged His authority (Isaiah 14:14). No doubt God could have crushed this rebellion in an instant of flashing power. But He chose to forbear and to demonstrate His righteousness and fairness. Satan carried his rebellion to the newly created earth, and we have the situation we see today.

We may wonder why God allowed Satan to tempt Eve and cause the fall. We may speculate about why so many are deceived and lost. We may even tend to think that this must be God's will since it happens and He is sovereign. But we should remember Paul's words in I Timothy 2:4, "Who will have all men to be saved, and to come unto the knowledge of the truth." See also II Peter 3:9. So we see plainly what is the will of God. It is the salvation of all men. But until God's enemies are all put down, we see things happen that are not God's will.

God still calls men to repentance and salvation. Until He puts down all enemies, we have the choice of whether we will answer His call or yield to the temptations of the adversary and do that which is not God's will. This is a real situation. It is not an act or a fantasy. The issues are real, the dangers are real, and the opportunities and promises are bona fide. It is so real and vital

(Continued on page 15)

HISTORICAL

THE BRETHREN WEST OF THE MISSISSIPPI

The first Brethren church west of the Mississippi River was in what is now Cape Girardeau County, Missouri, about forty miles north of Cairo, Illinois, and about 135 miles south of St. Louis, when the population of St. Louis was about 900 persons and before Cairo was in existence.

According to J. H. Moore, in "Brethren Pathfinders", Daniel Klingensmith, of Lancaster County, Pa. went down the Ohio River about 1795--probably to Kentucky, where he obtained information regarding southern Missouri, which at that time belonged to Spain. Major George Bolinger had been given a large body of land there, on which to settle emigrants from North Carolina, and among those emigrants were about a dozen families of Brethren who had gone to North Carolina from Pennsylvania at an earlier date.

Daniel Klingensmith finally settled on a 300 acre tract of land, obtained by a Spanish grant. A few years later other members came from Pennsylvania, Kentucky, and North Carolina, among the first of whom were Peter Baker, John Miller, and Joseph Niswanger, all from North Carolina. Elder John Hendricks, Logan Co. Kentucky was the first minister to visit this settlement. He is said to have visited it on several former occasions and baptized a number of converts. These members were also visited by Elder George Wolfe Sr. Their first lovefeast was held at the home of Joseph Niswanger in 1810. This was eleven years before Missouri became a state and before there were any Brethren churches in Illinois. They were organized in 1818, and in 1824 numbered about 50 members. All of the Brethren historians report that this church prospered for awhile but eventually died out. Its downfall is attributed by J. H. Moore to the propagation among its members of the writings of Elhanan Winchester on "Final Restoration" and the closely related doctrine of Universalism. He

also attributes the loss of the Kentucky churches to this same cause, and says in his closing paragraph on this subject,

While most of our historians, when treating the Kentucky situation, have attributed the disappearance of those churches to a friction between them and the general Brotherhood regarding the manner of observing the religious rite of foot-washing and the Lord's supper, it is probable that the habit among some of the ministers of greatly stressing Final Restoration, as elaborated by Winchester, had as much to do in paving the way for their ultimate downfall as any one thing that may be named. It was the trifling with "strange fire" and burning it on their consecrated altars that helped to sound the death knell for these once promising churches. And what was true respecting the results of burning strange fire one hundred years ago is equally true today. As long as the Church of the Brethren will continue to offer the people only sound New Testament doctrine, and let that doctrine include the all things, you are going to find the powers of heaven standing by her, but whenever we get to offering strange fire, strange doctrines, on her altars you might as well say good-by to the good old Dunkard church with her sacred, heaven born institution. The altar that Alexander Mack and his comrades helped to re-establish can stand a lot of abuse and even neglect, but it will not stand for strange fire, not too close affiliation with churches holding loose doctrinal tenets.

Fortunately there were other churches established in Missouri which did not suffer the fate of the Cape Girardeau congregation. Four others are listed by 1872: Cedar County, 1854; Spring Creek, 1869, and Spring River, Jasper Co. and Shoal Creek in Newton Co. 1872.

IOWA: The Brethren first entered Iowa in the southern part: Libertyville, Jefferson Co. was organized in 1844 by Elder George Wolfe Jr. of Illinois. It was the first Brethren church West of the Mississippi beside Cape Girardeau, which came to naught. Others were: Mr. Etna, Adams Co., 1851; Farview, Appanoos Co., 1853; Monroe Co., 1854; English River Church, 1855; Franklin Church, Decatur Co., 1858; Keokuk Co., 1858; Middle Creek, Mahaska Co., 1860; Crooked Creek, Washington and Johnston Counties, 1864; Coon River, Guthrie Co., 1862; Osceola, Union Co., 1877; and Pleasant Valley, Appanoos Co., 1877.

In middle Iowa were these: Cedar Grove, Cedar Co., 1852; Indian Creek, Dry Creek, and Iowa River, 1856. And Waterloo, Black Hawk Co. in northern Iowa, 1856.

KANSAS: The first church in Kansas (Cottonwood), Lynn Co., was organized in 1856. Washington, Douglas Co., 1858 was the second, and Wolf Creek was organized in 1859. It is stated that there was a great increase of Brethren migration into Kansas during the seventies.

WISCONSIN: Four churches are recorded in Wisconsin before 1880: Ash Ridge, Richland Co., 1854, by George W. Studebaker from the Mississinewa Congregation in Indiana; Irvin Creek, near Menomonie, Dunn Co., 1869; Pierce Co., 1875, and Chippewa Valley, 1879.

NEBRASKA: Part of the same migration which moved into Kansas extended into Nebraska: Bell Creek, Dodge Co., 1866, and Bethel Creek, 1875.

One church is also mentioned in Colorado near Longmount, 1877.

--Daniel F. Wolf

Reprinted from The Pilgrim, February, 1958

Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. (James 5:8)

EDITORIAL (Continued from page 11)

that it took the sacrifice of Jesus to atone for the sins of the world.

May we not depend on our speculations and reasonings but yield to God with faith planted in His Word and His faithfulness. Our reasonings are limited to our know- and experience. But faith in God knows no human limits, but trusts in the faithfulness and eventual victory of the Ruler and Saviour of the universe. Someday He will be completely victorious, and Satan will be defeated. "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Revelation 12:12) May we choose to belong to the Lord Jesus and be victorious with Him. —L.C.

ANNUAL MEETING

The Annual Meeting of the Old Brethren Church will be held, the Lord willing, on May 16-18 this year, at the Salida meeting house, Salida, California. Friday the 16th will be counsel day, Saturday and Sunday (Pentecost) will be public preaching, and Saturday evening will be the Communion service.

A hearty invitation and welcome is extended to all of our members and friends to attend.

—Daniel F. Wolf

COMMUNION MEETING

We, the members of the Old Brethren Church of Canada, Ohio and Indiana have chosen April 5th and 6th for a Communion date, and invite members and friends to be with us at that time. The meeting is to be held at the Wakarusa meeting house, the Lord willing.

—Elmer Brovont

CHILDREN'S PAGE

The Twelve Apostles

From His many followers Jesus chose twelve men whom He called "Apostles." This word means "one sent forth." These Apostles were:

1. Simon Peter
2. Andrew, Peter's brother
3. James, the son of Zebedee
4. John, the brother of James
5. Philip
6. Bartholomew
7. Thomas
8. Matthew, the publican (also called Levi)
9. James, the son of Alphaeus
10. Lebbaeus Thaddaeus (called Judas, the brother of James in Luke 6:16)
11. Simon the Canaanite (called Zelotes in Luke)
12. Judas Iscariot, who betrayed Jesus (later replaced by Matthias in Acts 1:26)

Jesus sent these men out to preach and to heal in places He would come to later. He gave them instructions recorded in Matthew 10. Fill in the spaces in these verses:

Matthew 10:16, "Behold, I send you forth as sheep in the midst of _____: be ye therefore wise as _____, and harmless as doves."

Matthew 10:27, "What I tell you in darkness, that speak ye in _____: and what ye hear in the ear, that preach ye upon the _____."

Matthew 10:31, "Fear ye not therefore, ye are of more value than many _____."

Matthew 10:39, "He that findeth his _____ shall lose it: and he that _____ his life for my sake shall find it."

Read all of Matthew 10 and try to memorize the names of the twelve Apostles. —L.C.

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

The eventide falls gently now,
By Kedron's side, o'er Olive's brow,
And through the gloom me-thinks I see
A lonely form in prayer for me.
The gentle tone, through stately trees,
Is borne upon the murmuring breeze,
He bowed His head—God's only Son—
And meekly said, "Thy will be done."

In fervent prayer for you and me
He wrestled there in agony;
With drops of sweat, of crimson hue,
His brow was wet as with the dew.
In tears He knelt, with troubled soul,
While there He felt death's sorrows roll;
Our sins He bore—the Holy One—
And said once more, "Thy will be done."

And then before His vision came
The crown of thorns, the cruel shame,
The scorn of those He sought to save,
The reeking cross, the silent grave.
"This bitter cup, O Lord, I pray,
Before I sup, take Thou away."
Yet answered still, as there He knelt,
"Not as I will, but as Thou wilt."

Gethsemane! O sacred place!
Once more I see my Saviour's face;
It shines anew with glory now,
And angels smooth His pallid brow.
Oh, let me e'er this scene behold!
Oh, let me hear the story told
Of Him who there the victory won,
Who said in prayer, "Thy will be done!"

By Clara M. Brooks

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SIGNS OF THE COMING OF THE LORD

"But as the days of Noe were, so shall also the coming of the Son of man be." (Matthew 24:37)

During Jesus' ministry on earth, He commonly spoke of Himself as the "Son of man." So the "coming of the Son of man" in our text has reference to that great and notable day when Christ our Lord will come again to earth in the glory of God the Father and all the holy angels with Him.

These words, found near the close of the 24th chapter of Matthew, appear as a concluding warning in connection with a number of other signs which Jesus foretold, in the preceding verses, would precede and accompany His coming. In this text we are told that His coming will be at a time when the attitude and conduct of the people of the earth will be as it was in the days of Noah when God destroyed the earth with a flood.

"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

What little history we have of the days of Noah before the flood is contained in a few verses in the 6th chapter of Genesis and what is revealed by Jesus in this text and several other brief statements by New Testament writers. But brief as the record is, it is most comprehensive and reveals that they were terrible days. They were "eating and drinking, marrying and giving in marriage," indicating that it was a time of great prosperity and pleasure seeking, and careless living, because "they knew not . . . until the flood came and took them all away."

Genesis 6 indicates that the "marrying and giving in marriage" of which Jesus spoke were unholy and unlawful marriages. The "sons of God" took wives of the

"daughters of men" of all which they chose--the same as is done today even without marriage. The inference in Genesis 6 is that the "giants" and "mighty men of renown" were products of these unholy, mixed unions. They may have been renowned for their physical strength and prowess. Whatever they were, it is said of them that "every imagination of the thoughts of their hearts was only evil continually." And they must have been violent men because it is said, "The earth was filled with violence. . . and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." The unparalleled wickedness of the days of Noah before the flood can only be understood, in part, by the fact that "it repented the Lord that he had made man on the earth, and it grieved him at his heart," and by the drastic and total means which He employed to destroy it.

Thus the days of Noah before the flood were days of opulence and pleasure seeking, as is evidenced on every hand in our time. They were days of violence and unlawful marriages, of "sex" and licentious living, as appears daily in the news of our own time. They were days of impenitence and wilful ignorance of God's laws; days of impending judgment; but not without warning, because we are told that Noah was a "preacher of righteousness"--he may have preached to them an hundred and twenty years. They were days when the long-suffering of God waited while the ark was being prepared for the salvation of the human race. How defiant and impenitent they must have been, because Jesus says they continued their wickedness until the day that Noah entered the ark, "and knew not until the flood came and took them all away."

It was matured wickedness, for these ungodly characters were already entrenched and prospering in the time of Enoch who lived more than eight hundred years before, who testified of the wickedness of his time, and prophesied of the coming of the Lord, saying, "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard

speeches which ungodly sinners have spoken against him."

The population of the earth in Enoch's time and before the flood was probably predominantly the descendants of Cain. There is no record of any posterity of Abel. Adam was 130 years old when Seth was born, whom Eve said God had given to her instead of Abel whom Cain slew. Seth was 105 years old when Enos was born, which was 235 years after creation: "Then began men to call upon the name of the Lord." This strongly infers that from the death of Abel to the birth of Enos, people of the earth were out of communication with God.

Cain went out from the presence of the Lord and dwelt in the land of Nod on the east of Eden. There he begat a son and built a city and called it after the name of his son Enoch. Of his posterity came Lamech who was a murderer like his forefather Cain. He married two wives (introduced polygamy) of whom were born three sons, who pioneered in the three principle occupations of humanity, viz: agriculture or stock raising, industry, and entertainment. (Genesis 4:20-22) Cain was resentful and rebellious toward God; and when God pronounced judgment upon him he said, "It is greater than I can bear," probably meaning that he considered it unjust. In such a state of mind there is no reason to suppose that he would teach his children to know God or regard Him as good.

Thus we see the awful result which the original sin brought upon the children of Adam through Cain, who were the first to populate the earth. These probably would answer to the "seed" of the serpent (Genesis 3:15) and may be the generation referred to in the phrase "the daughters of men". (Genesis 6:2) And the "sons of God" may have reference to the children of Seth, who probably were greatly in the minority and were lured away from God by pretty women of ungodly origin and influence.

In our text, Jesus adds additional light to the condition of the days before the flood: they were "eating and drinking" and "marrying" wives of all which they chose. Probably it was the same kind of feasting and

reveling and drunkenness as in our time. Only a generation or two ago those who divorced and married other wives were held in dishonour by society in general, and as transgressors of God's laws by Christians. But in less than fifty years these have won the respect of society and the tolerance of a large majority of churches and churchmen. The actors and entertainers and social leaders of our time are literally taking "wives" of all whom they choose.

Surely violence also fills the earth now as it did in the days before the flood. Murder, rape, killings, fightings and brutality of all kinds is front page daily news and has become so common that it is no longer shocking, except when it is a close relative or friend. Magazines, fiction books, radios, television and movies feed this wickedness, daily, into the tender minds of innocent little children and growing youth for ENTERTAINMENT. Law officers, judges and some churchmen cry out against these crimes, but dare not, and perhaps cannot, now, remove the causes, because the hearts of the people are unconverted and are not willing to seek after God, and forsake the pleasures of sin. These are signs of the "end" and that the coming of the Lord is very near.

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (II Thessalonians 2:8-12)

There is no injustice here and God cannot be blamed for forcing a decision in this, because there is no middle ground. The choice is freely and rightly left to the individual who must accept the consequences for the choice made, and whose only safety lies in loving

and receiving the truth. To not love the truth is to expose the heart to a lie. And to take pleasure in unrighteousness is evidence of a lack of love for the truth, and inviting that Wicked one to come in.

Who cannot see that the days in which we live are like the days before the Flood? when the ungodly were vastly in the majority and prospering in sin, having the predominating influence in social and governmental affairs about us. And the "sons of God" looking on with admiration, forget their holy calling and solemn warnings of Jesus and the apostles to not be hardened through the deceitfulness of sin, hesitating at first, and then more readily cast off the restraining holds of the Spirit of God, and join the moving careless masses of lovers of pleasure more than lovers of God, to the very day "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe . . . in that day." (II Thessalonians 1:7-10)

Perhaps every type of wickedness practiced now has been done in ages past since the flood, and many men in those ages were as wicked as any that can be found now; but the extent and potential for engulfing the whole human race has not been since the days of Noah until now.

"Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill: the one shall be taken, and the other left. Watch therefore, for ye know not what hour your Lord doth come. Blessed is that servant whom his Lord when he cometh shall find so doing."

—Daniel F. Wolf
Modesto, California

MY SHEEP HEAR MY VOICE

John 10:27

That the children of God, Christ's disciples, are represented as sheep is clearly portrayed in the tenth chapter of St. John. That they are not self sufficient or independent but dependent upon a leader or shepherd is equally clear, and that they must have sustenance for support as do our literal sheep to reach the purpose and intent of their owner and protector is also evident, as brought out in this beautiful chapter.

Great and marvelous is the security of them of whom it can be said by their shepherd, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

The surety and security of the sheep is dependent wholly on the genuine integrity of their leader and master. That Jesus is fully equal to this demand is proven by these words, "Neither shall any man pluck them out of my hand," and above all, "I give unto them eternal life."

Sheep, the most defenseless, harmless, and peaceable of all animals, so closely flock together, may well have been looked upon as illustrative of the true born again followers of Christ, Who Himself is termed a shepherd and also the Lamb of God. "He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." He commanded the sword to be put into its sheath, and then with matchless and unfailing devotion to the sheep He laid down His life for them. The hireling fleeth when the wolf cometh because he is an hireling, and careth not for the sheep.

The saving message of Jesus first came to the lost sheep of the house of Israel. But in verse 16 of this chapter He says, "And other sheep I have, which are not of this fold (Gentiles): them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Jesus Himself the door is now open to all.

Jesus said, My sheep hear my voice, but they know not the voice of strangers. It is an evident witness to the

power of the almighty designer and creator, that while He has given us all one voice, so to speak, yet perhaps there are no two alike. It is known that natural sheep will come out from among other sheep when they hear the voice of their shepherd, and alone at his voice, and no other.

Paul speaks of many voices being in the world, and none of them without signification. Satan's voices are legion, but the spiritual sheep of the Good Shepherd who feed upon the rich green pastures of His righteousness turn away from the calls of the evil one. Jesus Himself exemplified this when He was offered all the kingdoms of the world and the glory of them by His answer, "Thou shalt worship the Lord thy God, and him only shalt thou serve." The devil, how bold, how brazen, and unabashed he comes today through the voice of the press with his lewd and alluring appeal to the unsuspecting mind to draw them into fleshpots and whirlpools of sin and destruction, a thing he would not have ventured a few generations ago.

According to Deuteronomy 28, verses 1 and 15, "hearing" implies more than just the sound that reaches the ear, but includes obedience to the voice we hear. Sinner, hear, and lay hold upon the voice of Jesus as He entreats you, "Come unto me, take my yoke upon you, and be schooled in what I have to teach you. Here is rest for your souls."

It was not the voice of Jesus speaking to certain ones (Luke 14:18-20), "I have bought a piece of ground." "I have bought five yoke of oxen." "I have married a wife." For which causes they were absent at the supper. It was not the voice of Jesus that prompted Felix, Acts 24:25, to say, "At a convenient season I will call for thee." It is not the voice of Jesus that tells us, "Come; let us take the broad and easy way; never mind its terminal point." The voice of God speaks thus, "The way of the transgressor is hard." The voice of Jesus warns thus, "Come out of Babylon, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Do we hear and love the voice of Jesus saying, "If any man will come after me, let him deny himself, and

take up his cross, and follow me."? Do we hear and love the voice of Jesus speaking through the inspired Apostle (Romans 10:9) "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." That is very nice. However, let us also hear this: "Faith without works is dead, being alone." Hear the blessed voice of the precious Saviour, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." How marvelous and gracious this fact. Again we hear, "Take heed that ye be not overcharged with surfeiting and drunkenness, and the cares of this life, and so that day (the day of the Lord) come upon you unawares." There is a voice like this: "Be sober, be vigilant, because your adversary the devil walketh about as a roaring lion, seeking whom he may devour." From the Good Shepherd's voice (Luke 6:25) came these words: "Woe unto you that are full now, for ye shall hunger. Woe unto you that laugh now, for ye shall mourn and weep." That voice promotes and demands good behaviour among the sheep. Our shepherd tells us that every idle word that men shall speak, they shall give account thereof on the day of judgment. So He would tell us, "Let your lights shine by holy and chaste conversation and gravity."

With all the suffering, with all the crossbearing, with all the self denial that may befall them that are within the sheepfold of our Lord, there is no such joy, no such glory, no such security, no such profound hope or heritage as theirs.

When the Son of Man shall come in His glory, and all the holy angels with Him, then the sheep shall be on His right hand, and the goats on the left. Then how glorious the VOICE to those on His right, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

I love my Shepherd's voice, His watchful eyes shall keep
My wandering soul among The thousands of His sheep;
He feeds His flock; He calls their names;
His bosom bears The tender lambs.

By Elder David A. Skiles

Made available by Harvey Skiles

HISTORICAL

THE BRETHREN ON THE PACIFIC COAST
BEFORE 1881

The first Brethren who came to the Pacific Coast settled in the Willamette Valley, Lynn County, Oregon.

About 1850, a company of some thirty emigrants from Indiana, among whom were nine church members of the Brethren, made their way by team and wagon over the Oregon trail to the Willamette Valley, Oregon Territory, and took up new homes there. This was before there was any transcontinental railway, and two thousand miles of mountains, desert and prairie separated them from the western fringes of civilization, which by that time had extended from the eastern states across the Mississippi River into Iowa, Kansas and Nebraska.

A brother by the name of Jacob Wigle, nephew of Elder George Wolfe, with two of his brothers and their wives came from Illinois over the same trail in 1853, and settled near where the Indiana brethren were, not knowing that they were there. In 1854 Jacob Wigle wrote a letter to the Gospel Visitor telling how he went on horseback to see how many members were in the area, and that he found "sixteen Indiana brethren"; also that there were three members living about one hundred miles from them.

He further tells of hearing that Daniel Leedy, a minister from Iowa was on his way to Oregon, and that he set out on horseback to meet him and found him after going "only 30 miles". A meeting was then appointed in Jacob Wigle's house on the first Sunday of October, 1854, and Daniel Leedy preached to them.

This is thought to be the first Brethren preaching service on the Pacific Coast. All the members in the area were together at this meeting and a council meeting was appointed for October 7, 1854, at which time they were organized with twenty-three members. They at first adopted the name South Santaam; but later changed it to the Willamette Valley Church.

Immediately they began addressing urgent appeals through the Gospel Visitor to the elders in the eastern states to send elders and ministers to help in the work of preaching the gospel and organizing new churches on the west Coast. Although they did not get the much needed, and much pleaded for ministerial help until about seventeen years later, they continued to make some growth by baptisms and by emigration until in 1881 they numbered about one hundred members.

In 1871 Elder Daniel Brower of Keokuk Co. Iowa, moved to Oregon to help the church there, and settled in the Willamette Valley, in Marion County, about 16 miles southeast of Salem. From 1871 to 1877 other families moved from the East into other parts of the state. In 1881 Elder David Brower wrote a letter in which he says there were at that time three churches in Oregon: The Willamette Valley Church in Lynn and Marion Counties; The Coquilla Valley Church in Coos County, and The Rogue River Valley Church in Jackson Co. There was also one church in southeastern Washington and one in northwestern Idaho.

In the meantime, Elder George Wolfe, nephew of Elder George Wolfe Jr. of Illinois had come by boat; crossing the Isthmus of Panama on land, and arrived in San Francisco December 16, 1856. With him were his wife and three sons, Joseph, John P. and Jacob. From there they went by stage coach to Watsonville, where they remained for awhile, but later moved to Gilroy.

Two years after the Wolfes arrived in California, a church was organized in the fall of 1858. This organization is said to have taken place in a grove on the Pajaro River near Monterey. A deacon was elected and a communion was held at the same time.

In 1859 an open letter was addressed by Elder Wolfe to "The Brethren of the Atlantic States" and published in the Gospel Visitor, telling of the organization and stating that their number had increased to seventeen, and that they were united with the Brethren in Oregon in requesting that more preachers be sent from the East to help with the work in California and Oregon. From time to time these requests were urgently renewed by

both the California and Oregon churches, stating that they were receiving more requests from many localities to preach the gospel than what their only two ministers on the West Coast could attend to. However, while these requests were being so urgently made, the elders in the East, instead of sending help, or someone volunteering to go, were carrying on a prolonged discussion through the Gospel Visitor of the best method to help the brethren on the Pacific Coast.

In 1862 practically the whole membership of the California Church moved from Gilroy to Lathrop in San Joaquin County, about 12 miles south of Stockton. Their number was increased by baptisms and other members moved in from the East and settled in different localities in the northern and central parts of the state. By 1878 there were members in eleven different counties. It is not clear how many of these were organized churches. There is no indication that any of them were very large congregations, and a number of them were without ministers. There were members in Humboldt, Mendocino, Solano, Yolo and Colusa Counties.

A small congregation was organized by Elder Wolfe in Calaveras County in 1878. And it is said that there were fifteen members on the Merced River "about 55 miles southeast of Stockton." There was also a congregation located about seven miles southeast of Tracy called the "Jerusalem Congregation", who held their meetings in the "New Jerusalem Schoolhouse". Elder Wolfe made regular visits to these scattered members and preached to them and baptized new members.

It will be remembered that Elder Wolfe and some who came with him to California were from the "Far Western Brethren" in Illinois who were formerly from Kentucky and were for many years out of communication with the main body of the Brethren Church in the Eastern States. Therefore when other members from the East who were connected with the main body and the "Annual Meeting" organization came in contact with these "Far Western Brethren" and were not acquainted with their traditions and customs, there developed serious differences among them on some doctrinal points and church "order". These

differences began to trouble them until in 1874 a Committee was sent by the Annual Meeting to investigate. This committee succeeded in restoring order among them and then divided the district so that those who were from the main body could continue in their customs and order according to the Annual Meeting ruling, and allowed those who were of the Far Western Brethren to continue in the order as they had learned it.

According to a reported interview of the historian Gladdys Muir with Milo Wolfe of Lathrop, Calif. in 1936, the Stanislaus River was the dividing line between these two congregations and the new district on the Stanislaus side was at first called the Stanislaus Church; but later changed to the Paradise Church. There is said to have been about fifty members in each congregation at the time the new district was formed. This arrangement seemed to bring good results, for according to reports in some of the Church publications in 1875-76 there were at least forty new members added to the California church by baptisms in the next two years.

However, there still persisted signs of tension between the two parties and in 1878 both parties petitioned Annual Meeting for a committee. Elders R. H. Miller, James Quinter and E. K. Beuchley were appointed to go. However, R. H. Miller, because of illness, and James Quinter, because of "difficulties which detained him" did not go, and E. K. Beuchley made the trip alone. In a letter written in 1879 he reports his visit among the California members, and reports that he was well received by both the "California Church" and the "Stanislaus Church" as they were respectively known. He reports that there were at that time seven ministers in California--three of which were elders; that the California Church was scattered over a large scope of country in "some eight or ten counties." He says that Elder Wolfe was then 70 years old, and had around him some thirty-five or forty members, and that their number was increasing. He says that for some reason the Stanislaus Church had not prospered much since its organization. He expresses the highest

respect for their good order and calls them "fine members".

He reports that all the members in California treated him with brotherly kindness and Christian courtesy without exception, and that he visited among them for over three months trying to build up kind feelings among them, and felt that he had succeeded above his expectations. He felt the differences among them were not great and should never cause a separation, and believed that with care all would come right in the end.

There are still other reports of progress made by the California churches before 1881 and of a lovefeast held at the home of Elder Wolfe in 1881 in which it was said that there were Brethren there from all parts of the state. One last glimpse is given of Elder Wolfe at this meeting who was at that time "72 years old and afflicted"; that he came on crutches from his tent and "exhorted them all".

After the great schism in the Brotherhood in 1881-82, the California Church came into further conflict with the Annual Meeting organization, and in 1884 joined the "progressive" faction, later called "The Brethren Church".

—Daniel F. Wolf

Reprinted from the March, 1958 Pilgrim

MEETING NOTICES

We, the members of the Old Brethren Church of Canada, Ohio and Indiana have chosen April 5th and 6th for a Communion date, and invite members and friends to be with us at that time. The meeting is to be held at the Wakarusa meeting house, the Lord willing.

—Elmer Brovont

The Annual Meeting of the Old Brethren Church will be held, the Lord willing, on May 16-18 at the Salida meeting house, Salida, California. Friday the 16th will be counsel day; Saturday and Sunday (Pentecost) will be public preaching, and Saturday evening will be the Communion service. A hearty invitation and welcome is extended to all of our members and friends to attend.

—Daniel F. Wolf

OUR SAVIOUR

If you are asked, "What is the central theme of the Holy Scriptures?" what would you answer? If you are asked, "What is the reason for man to hope for God's forgiveness?" what would you say? What is your own hope and why should you ever be saved? These questions have but one answer: God's love manifested in Jesus Christ, Him crucified and risen again. Man is required to respond in faith to this great central, reconciling, atoning act of God.

The accomplishments of man as far as salvation is concerned, have all ended in failure. Isaiah 64:6 says, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." But in the sacrifice of our Saviour on the cross and His resurrection from the grave, there is hope for us. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." (I Peter 3:18) "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." (I Peter 2:24)

This dear Saviour who came into the world as a sacrifice for sin can also come into the hearts that are open to Him. Then He is "our Saviour!" and we can confess with Thomas, "My Lord and my God." —L.C.

BAPTISM

(The following baptism notice was omitted by mistake from the issue it should have appeared in several months ago. Please forgive me for this error—just one indication of human frailty. —L.C.)

We were made to rejoice once more that two precious souls were received into our fellowship by Christian baptism Sunday, September 15. They were Brother Rex Royer and his brother Thomas. Our prayer is that we all may live faithful to our vows.

—Elmer Broyont

PEOPLE WHEN JESUS WAS CRUCIFIED

JUDAS was the apostle who betrayed Jesus. The chief priests paid him thirty pieces of silver and Judas betrayed Jesus with a kiss.

SIMON PETER was the first of the twelve apostles. When Jesus was arrested, Peter drew a sword and cut off an ear of one of the men. Jesus told him not to fight and healed the man's ear. Peter was willing to defend Jesus but later denied Him during His trial.

CAIAPHAS was the high priest that year. The high priest was the one who had charge of the temple.

ANNAS was the father in law to Caiaphas. They both questioned Jesus that night and wanted Him to be put to death.

PILATE, the Roman ruler of Judea, was the one who tried and condemned Jesus to death by crucifixion. He also had Jesus beaten. His soldiers mocked Him and made fun of Him.

HEROD was the Roman ruler of the area called Galilee, but he was in Jerusalem at the time of Jesus' trial. Pilate sent Jesus to Herod who was curious and wanted a miracle. When Jesus would not answer him Herod and his soldiers also mocked Him, dressed Him in a gorgeous robe, and sent Him back to Pilate.

BARABBAS was the one whom Pilate set free instead of Jesus. He was a thief and a murderer and a revolutionary, but Jesus was condemned in his place.

SIMON, A CYRENIAN, was passing by at the time the soldiers led Jesus out to crucify Him. The soldiers made Simon carry the cross for Jesus as Jesus was weak from being beaten and mistreated.

JOSEPH OF ARIMATHAEA asked Pilate for the body of Jesus and buried Him in his own tomb.

QUESTIONS:

1. Who was MALCHUS? (John 18:10)
2. What did NICODEMAS do? (John 19:39-42)
3. What women stood by Jesus' cross? (John 19:25)
4. Who was the first one to see Jesus after His resurrection from the grave? (Mark 16:9)
5. Who was CLEOPAS? (Luke 24:13-18) —L.C.

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

SEE THE CONQUEROR MOUNTS IN TRIUMPH

See the Conqueror mounts in triumph;
See the King in royal state,
Riding on the clouds, His chariot,
To His heavenly palace gate:
Hark! ten thousand, thousand voices
Joyful Alleluias sing,
And the portals high are lifted
To receive their heavenly King.

Who is this that comes in glory,
With the trump of jubilee?
Lord of battles, God of armies,
He has gained the victory;
He who on the cross did suffer,
He who from the grave arose,
He has vanquished sin and Satan,
He by death has spoiled His foes.

Thou hast raised our human nature
On the clouds to God's right hand;
There we sit in heavenly places,
There with Thee in glory stand:
Jesus reigns, adored by angels,
Man with God is on the throne;
Mighty Lord, in Thine ascension
We by faith behold our own.

Christopher Wordsworth, 1862

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SUBMISSION

Submission is a subject which isn't mentioned much in Christian circles. Perhaps it's living in a democracy that builds into us a repugnance toward the idea of putting ourselves under the control of someone else. Still the subject is one which is very important to a happy and successful Christian life. As we come to recognize this, we see it, not as a burden but a blessing.

Ask any Christian if he believes we should submit to God and he will promptly say yes. Anything less would suggest a rebellious spirit which God equates with witchcraft. (I Sam. 15:23) Jesus plainly gives the priorities concerning the Christian life: "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." (Mark 12:30)

In James 4:7 we read, "Submit yourselves therefore to God. Resist the devil and he will flee from you." Now I believe one of the greatest reasons that Christians today have so much difficulty realizing the power of this scripture is that they haven't fully realized how to qualify to resist the devil and put him to flight.

The Bible teaches that there are five kinds of submission that Christians are required to have, four of which must be complied with before we can be submitted to God. Since God speaks of other areas of submission that He requires of us, we should clearly see how impossible it is to be in submission to Him if we are disregarding His will. If God is to have first rights on our heart, soul, mind and strength, then there must not be a questioning, rebellious spirit in us. The "Christian" who rejects the authority of the church, saying "I submit only to God" or "I submit first to God" is plainly deceiving himself. He is certainly not

in submission to God if he or she is out of submission in any area that the Word of God requires.

The five types of submission required of us are:

1. We are to submit one to another. (Eph. 5:21)
2. Wives are to submit themselves unto their own husbands as unto the Lord. (Eph. 5:22)
3. We are to submit ourselves unto the civil authorities. (I Peter 2:13)
4. We are to submit ourselves unto those having authority in the church. (I Cor. 16:16, Heb. 13:5, 17, 24 and I Pet. 5:5)
5. We are to submit ourselves unto God. (James 4:7)

Beginning with the first and then following the order above, we first see that we are to submit ourselves one to another in the fear of God. Jesus said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." (John 13:34) This has been the hallmark of Christian discipleship, for He said, "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:35) Love in action or practice demands one-to-one relationships; relationships so intense that I come to think more highly of my brother or sister than I do of myself. (Phil. 2:3) So I become ready and willing to bear his burdens at any expense to myself. Love requires it. (Gal. 6:2) I consider and appreciate the sharing of his feelings, his opinions and his counsel. I can place myself and what I have in his hands without fear that he will abuse my love and trust.

Next the wives are to submit themselves unto their own husbands as unto the Lord. In doing this she has not only obeyed the Lord but she has qualified herself to receive the blessings of a godly marriage. If she does it as unto the Lord, it is done with deepest love and with sacred trust. This is as unto the Lord, that is, in like quality or with the same measure. Since the husband is to love his wife even as Christ loved the church and gave himself for it, (Eph. 5:25) he will love, not in order to be loved in return, nor for personal gain, but because he loves so dearly he can do nothing

except give himself to serve her. When the wife and the husband both live as the Bible teaches, we have what the world calls "a marriage made in heaven." The wife who submits only on principle or from duty is not doing it as unto the Lord, nor is it submission. If our love to our Lord is only lukewarm, He will utterly reject it. (Rev. 3:16) As the wife observes the two great commandments and the New Commandment of Jesus her submission to her husband will be or become occasions of gladness and joy as it is a mirror of her personal relationship with her Lord.

Next we are to submit to the civil authorities, regardless of whether they be good men or evil. In so doing the spreading of the kingdom of God will not be hindered by slander or evil report, justly deserved. Christians are to be law abiding, remembering that God's Word says that civil authorities are ordained of God for good. (Rom. 13:1-7) When civil governments make laws which to obey would cause us to violate God's Word, then we have no other choice but to refuse to obey. (Matt. 22:21 and Acts 5:29)

This brings now the consideration of the question,* so let us look at these scriptures: I Cor. 16:16, Heb. 13:5,17,24 and I Pet. 5:5. The rule or government here is that which God has established within the Church. All Christians are to be under church authority. If we neglect or refuse this umbrella of protection, this safeguard as designed by God, then we are not submitted to God and the seed of rebellion bears bitter fruit. In Rom. 12:8 we read that he who ruleth should rule with diligence. No elder should be set in the church in whom this spiritual gift is not recognized as actively operating in his life. I Cor. 12:28 says that God has set in the church "governments", meaning those with authority to rule, that is the bishops or elders as mentioned in I Tim. 3:1-7 and Titus 1:7-9. These are to have the oversight of the flock. Their concern is the growth, maturity and well being of the sheep. They are undershepherds, Jesus Himself being the chief Shepherd. (I Pet. 5:4) They use their spiritual gifts and God's plan to care for the sheep and bring them

into maturity. In Eph. 4:8-16, God's design for our maturity is given. Even as Jesus is the door and the only way into the sheepfold, here is His plan for bringing us into maturity. There are no shortcuts, no secondary plans.

It says that when Jesus ascended back to His Father, He put into the Church apostles, prophets, evangelists, pastors, and teachers. The role of the apostles was to establish and strengthen the church. They said, "This is what Jesus taught; this is what He meant." They exercised their authority by keeping the church in one mind about the teachings of Jesus, and their work continues with us today through the product of their ministry: the New Testament. That the remainder of this five-fold ministry be active and working in the church is the main concern of the elders. This is why diligence is needed. If health and maturity come through these ministries then sickness and immaturity and death come without them.

These ministries are for: (verse 12)

1. The perfecting of the saints.
2. The work of the ministry.
3. The edifying of the body of Christ.

Some individual results are: (verse 13)

1. Unity of the faith (II Cor. 13:11, Phil. 1:27, 2:2, I Pet. 3:8)
2. Knowledge of the Son of God (I Pet. 3:15)
3. A perfect man (Matt. 5:48)
4. We measure up to the stature of the fullness of Christ. (Rom. 8:29)

The effect is Christians who are Christlike. (verses 14,15,16)

1. The church operating in the authority and power of Jesus Christ (Matt. 28:18,20)
2. Disciples who can "live" the great commandment and the new commandment.
3. Making increase of the body unto the edifying of itself in love. (verse 16, John 3:16,17 and I Pet. 3:9)

Submission then brings about the success of God's plan for the church and us as members in particular. (I Cor.

One last point: If we reserve unto ourselves the right to decide when, or in what way, we will submit in any of these five areas, then we aren't submitting. Submission costs the surrender of our will to decide.

--Dan Skiles

Eldridge, California

*(This article was written in answer to the question in a recent Pilgrim on Hebrews 13:7,17 and 24 about obeying "them that have the rule over you."--L.C.)

FISHERS OF MEN

One day early in the ministry of Jesus we read: "And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men." (Matthew 4:18,19) We know "Fishers of men" is the most glorious occupation we can be engaged in, so it is our earnest desire to follow Jesus Who is the greatest Fisherman of all!

It is of supreme importance that mankind be brought into the Kingdom of God. The very happy existence of all humanity is at stake, for to follow Jesus is paramount to all other ways of life.

We first must follow Jesus, Who leads the way and has declared the purpose and plan of the supreme Godhead to "save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Hebrews 7:25) And also: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16)

This divine proposition to save all who will come to God is not forced on mankind, but as Elijah said, "How long halt ye between two opinions?" Elijah prepared the sacrifice, the people who worshipped Baal prepared a sacrifice, and Elijah said, "The God that answers by fire, let him be God." The only true God gave His

answer by fire and the people "fell on their faces: and they said, The Lord, he is God; the Lord, he is God." It was a wonderful witness but Elijah realized the people were not converted, and so he fled for his life (I Kings 19:3) and was very discouraged, feeling alone and forsaken by the people who did not choose to follow God.

On the day of Pentecost "the fishers of men" saw a great ingathering and salvation of men and were so happy to see thousands come to Jesus. But today millions go down to destruction on the broad way of death, while of the narrow way that leads to life, Jesus says, "few there be that find it!" (Matthew 7:14)

There are fishers of men in the world today as there ever have been since Jesus came to earth and showed His desire and interest in the salvation of mankind. All who come to Jesus realize the joy of salvation, which is the glorious wellspring ever outpouring from heaven to earth. The means of salvation are here, and the Comforter has come to help carry on the work of salvation where faith has taken root in the heart of man, so that the work of grace be effective in this present time, as in the preceding generations. Jesus has said, "Nevertheless, when the Son of man cometh, shall he find faith upon the earth?" Jesus answers that question for He says, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus!" (Revelation 14:12) Also we read: "But I would not have you to be ignorant, brethren, concerning them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." (I Thessalonians 4:13-18)

My dear readers, especially to you which profess to follow Jesus, these words just quoted are so important and life inspiring. Indeed the way to eternal life and glory is now possible and passable, and the wonderful heritage to life and glory is obtainable. Jesus, our

dear Lord, has made the way safe and possible to obtain, so now all who will can "come and partake of the water of life freely!" All who truly follow Jesus can witness to the fact of life, peace and joy freely given, and by conforming to God's holy will (called godliness), we can realize the truth of God's holy word: "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (I Timothy 4:8)

Yes, my dear reader, we do now have these wonderful words of life to accept and obey. I believe all true Christians count it a glory and wonderful privilege to follow in the steps of Jesus. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." (I Peter 2:21) All Christians do follow in the steps of Jesus, and so enjoy the blessings and privileges of the way. Now the heartwork, the joys of fellowship and the privileges of service to others gives to us full employment and enjoyment along the Christian way of life. And what better work can we be engaged in than to be of some benefit and help to others? So fishers of men can be engaged in this holy work. The great uplifting power of fellowship and service being accepted gives room for Christians to expand and "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and forever. Amen." May we ever truly be "Fishers of men".

--J. I. Cover

Sonora, California

THE VALLEY OF WEEPING

I have been through the valley of weeping,
The valley of sorrow and pain,
But the God of comfort was with me,
His hand to uphold and sustain.

As earth needs the clouds and the sunshine,
Our souls need both sorrow and joy,
So He places us often in the furnace,
The dross from the gold to destroy.

Selected by Elsie Wolf

EDITORIAL... QUESTION: In I Corinthians 9:22 Paul writes, "...I am made all things to all men, that I might by all means save some." Is this a valid Christian principle for today? If so, how should we put it into practice?

(This question was not answered by our readers so we present an answer here as an editorial, and still invite further comment on the subject.)

To understand this statement it is necessary to read all of I Corinthians 9 and especially verses 9-23. In verse 9 Paul writes "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more." Paul claims freedom and yet admits a tremendous responsibility to God. This responsibility is so great that he concludes the chapter by saying, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." So then the burden is not simply to preach the Gospel, but to preach it in such a way and conduct himself in such a way that it would be effective to the salvation of his hearers. He was willing to "spend and be spent" (II Corinthians 12:15) for the people he served. When he says, "I am made all things to all men..." he explains what he means. To the Jew he became as a Jew, to them under the law, as under the law, to the weak he became as weak, etc. But he recognizes limitations, too. He said that he became "as without law" to them without law, but he quickly adds, "being not without law to God, but under the law to Christ." So (as one brother said) the doctor does not become sick like his patients in order to help them.

Yes, this is a valid Christian principle for all time. Though we are just earthen vessels containing the great treasure, and though we point to Jesus as the only perfect example, still we have responsibility to conduct ourselves in such a way as to inspire trust and give welcome to those seeking salvation in Christ. If we are proud and haughty and critical we cannot truly represent our loving Lord. God expresses His distaste

for those who say (Isaiah 65:5), "Stand by thyself, come not near to me; for I am holier than thou."

Sometimes we hear the word "empathy" used in this setting. To have it means to imagine ourselves in the place of another. When we do this we are in a better position to understand and help them. Unless we have "empathy" for those around us and become in a sense as they are, we probably cannot help them.

To become all things to all men was not only the compassionate way and most beneficial for his hearers but Paul recognized this as being good strategy in the spread of the gospel. Verse 23: "For this I do for the gospel's sake, that I might be partaker thereof with you." The gospel of salvation is worthy of sympathetic and empathetic representatives.

There are various ways of applying this principle in our time. Some people, even older ones, know exactly how to talk to children and young folks. Some who have means in this world can still conduct themselves in such a way that even the poorest would not feel uncomfortable in their presence. Others seem to be able to minister so well to the sick or those who are discouraged. To minister to people of another language and culture, it no doubt is best to learn some of that language and culture.

To be made "all things to all men" for the salvation of some is not only the loving and compassionate thing to do but, according to the Apostle Paul, it works.-L.C.

NEXT MONTH'S QUESTION:

In John 14:13,14 Jesus gives His followers a great promise: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it."

Is this promise to us? If so, why do we not always receive what we pray for?

Our readers are invited to participate in this question and answer section. Send your answer or a question of your own to The Pilgrim.

CAPACITY FOR SURVIVAL

Christianity has always been threatened with extinction and yet has always managed to survive, and its survival demonstrates that after the seeming defeat at Calvary there came the vigor of Pentecost.

For the believing Christian, numbers are not the sign of the worth of his faith; Christianity is not to be judged by the percentage of the human race that adheres to it, nor by the percentage of its members who take it seriously.

For the man of faith, Christianity was the unique religion when it was a tiny band of men in an upper room in Jerusalem and would continue to be if it were practiced in only one community in the midst of a non-Christian world.

The Christian has no doubt that the Master will win eventually, but he is not inclined to put a timetable on the Lord's work or to attempt to force the hand of the Holy Spirit.

The important question about Christianity is not how many members it has nor even how many of its members live up to its precepts, but rather what kind of men are those who do live up to its spirit.

The man who grasps the message of the Gospel and lives it in his daily life—this is the man who represents Christianity.

—From an article in the daily newspaper
Selected by Daniel F. Wolf

ANNUAL MEETING NOTICE

The Annual Meeting of the Old Brethren Church will be held, the Lord willing, on May 16-18 at the Salida meeting house, Salida, California. Friday the 16th will be counsel day; Saturday and Sunday (Pentecost) will be public preaching, and Saturday evening will be the Communion service. A hearty invitation and welcome is extended to all of our members and friends to attend.

—Daniel F. Wolf

SURRENDER

This life is a period of surrender. Small children should surrender to the will of their parents. Married couples should surrender to each other, at least to a certain extent. Older individuals must surrender either to God or to Satan, to good or evil, to the Church or the world. Surrender can bring humiliation, but surrender to God will not do this. It may rob the individual of some of his pride and make him more humble but not humiliated. Christ was very humble. If He had not been divine, the miracles He performed and the attention given Him by the people would have robbed Him of His humility. His high priestly prayer (John 17) is a good example for us all.

—Guy Hootman

EXCESS BAGGAGE

Our garments and essentials were packed and we were, at last, beginning our trip. Many items we used often, and they were quite indispensable. However, we realized before our return, that we should have left some things behind. We did not need them; in fact, they were in our way. We were carrying excess baggage!

Then I thought of our Christian journey. Are we carrying excess baggage? Are we burdened with the load of fear, self-will, grudges, and gossip? Is our accumulation of material goods such as furniture, clothes and playthings hindering us in our Christian walk?

—Martha Cover

Faith is that attitude of mind which, finding itself laid hold of by the truth concerning God's love as given through Christ, commits itself to that truth in adventurous trust and obedience, in spite of all the mystery and all the perplexity that remain.

—Herbert Farmer in The Wesleyan Methodist

HISTORICAL

SUMMARY OF THE GROWTH OF THE BRETHREN CHURCH
IN AMERICA FROM 1770 TO 1881-82

Because of not having access to all of the histories of the Brethren in the particular states, the number of churches in some instances listed below is taken from general histories of the Brotherhood and is incomplete, or known only to a certain date, as indicated.

The number of members in each state is from a Directory of The Brethren Church for the Years 1881-82, published by Howard O. Miller in 1882, and quoted by Floyd E. Mallot in Studies in Brethren History, 1954, pages 106 and 107.

As stated before, the number of Brethren in Colonial America was estimated to be about 800 members in 15 churches in Pennsylvania, one in New Jersey, and probably three in Maryland. By 1790 this number is said to have increased to about 1500. The next date and estimate of the total membership in the Brotherhood is from Chronicles of the Brethren, page 137:

During the ten years ending with the year 1860, the membership of the church undoubtedly had been growing numerically. But as the Brethren generally did not keep definite records of their numbers, we can only conjecture how numerous they were at any given period. An estimate which seems within reasonable bounds and which was published about 1870 says that in 1860 the Brethren were said to have about 200 congregations and 20,000 communicants.

By 1882 the membership in Pennsylvania was said to be 14,557; New Jersey 302 and Maryland 2,604.

The Brethren are said to have first entered Virginia in 1765; by 1800, churches are mentioned in five counties and the membership in 1882 is given as 2,604.

Tennessee had at least 3 churches in 1847 and by 1882 had 1,088 members.

Ohio is said to have had about 36 churches by 1850 and by 1882 the membership was estimated to be 9,362.

Indiana had 71 churches before 1881 and 10,237 members.

Illinois: 27 churches by 1870 and 4,407 members in 1882.

North Carolina: 288 members.

West Virginia: 1,587 members.

Michigan: 659 members.

Iowa: Twelve churches in 1877; 3,066 members in 1882.

Minnesota: 129 members.

Missouri churches were said to be small but numerous, with a membership of 1,309.

Arkansas: 20 members, and Texas 12.

Kansas was said to have had 3 churches in 1859, with large numbers of immigrants in the seventies. Their membership in 1882 was listed as about 2,358.

Nebraska had two churches before 1875 and 620 members in 1882.

Colorado: 80 members.

Oregon: Three churches and 200 members.

In California there is said to have been members in 11 counties before 1881, with a membership of 211. Three organized churches are known for certain, and possibly others.

There was also one church in Washington, and one in Idaho before 1881.

The above totals added together number near to 58,000 members in the Brotherhood by the years 1881-82, the years in which the Brotherhood divided.

—Daniel F. Wolf

Reprinted from the April, 1958 Pilgrim

Be ye therefore followers of God, as dear children;
And walk in love, as Christ also hath loved us, and
hath given himself for us an offering and a sacrifice
to God for a sweet-smelling savour.

Ephesians 5:1,2

HE'LL NEVER LET YOU DOWN

He'll never let you down who lean on Jesus.
He never disappoints a trusting soul.
For ages long the sad and brokenhearted
Have trusted Him to make them fully whole.

I've tried Him many years, in many burdens;
I needed Him, and found He fails me not.
How blessed, sweet to take Him every problem,
And ask for help and guidance for my lot.

I came to Him, a child, and took salvation.
For many years I've tried Him every day.
But never have I found He left me hungry
Or friendless, walking on a lonely way.

In fiery furnace some have found the Saviour
Was walking with them, left them not alone.
No smell of fire was found upon their garments,
And they rejoiced, their faithful faces shone.

He's ever near the penitent who seek Him;
He answers those who come with all their heart.
To Jesus come for help and for forgiveness;
He'll never let you down who choose His part.

—John R. Rice

Selected by Marilyn Miller

BIRTHS

ROYER - A son, Merrill Timothy, born March 29 to Timothy and Linda Royer of Goshen, Indiana.

FLORA - A daughter, Suzanne Kaye, born April 7 to Buford and Joan Flora of Union City, Indiana.

DILLER - A daughter, Glenna Kay, born April 30 to Herb and Eva Diller of Markham, Ontario.

CHILDREN'S PAGE

JESUS ASCENDS TO HEAVEN

After Jesus was persecuted, crucified and buried in Joseph's tomb, He rose again from that tomb. He appeared to His followers a number of times during a period of forty days. Once He was seen by a crowd of 500 people. At the end of the forty days He took His disciples to Mt Olivet just outside Jerusalem and gave them their last instructions. He told them to wait in Jerusalem for a wonderful event that God was going to bring. This was to be the baptism of the Holy Ghost and would give them power to be Jesus' witnesses over all the world. As He told them these good things and blessed them He was carried up into Heaven. The disciples just stood there watching until two angels told them that Jesus would come again just like He left. The disciples had Jesus' instructions so they returned to Jerusalem and waited and "continued with one accord in prayer and supplication." Jesus tells us to watch and pray, too because some day He is coming again.

Questions:

1. How many apostles were together in Jerusalem?
(Acts 1:13)
2. Who was chosen to take Judas' place? (Acts 1:26)

Fill in the missing words:

1. "For John truly baptized with _____, but ye shall be baptized with the _____ not many days hence." (Acts 1:5)
2. "And Jesus came and spake unto them, saying, All power is given unto me in _____ and in _____."
(Matthew 28:18)
3. "But ye shall receive _____, after that the Holy Ghost is come upon you: and ye shall be _____ unto me both in Jerusalem, and in Samaria, and unto the uttermost part of the _____." (Acts 1:8)
4. "And it came to pass, while he blessed them, he was parted from them, and carried up into _____."
(Luke 24:51) —L.C.

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

Great was the day, the joy was great
When the divine disciples met:
Whilst on their heads the Spirit came,
And sat like tongues of cloven flame.

What gifts, what miracles He gave!
And power to heal, and power to save!
Furnished their tongues with wondrous words
Instead of shields and spears and swords.

Thus armed He sent the champions forth,
From east to west, from south to north;
Go and assert your Saviour's cause;
Go, spread the mystery of His cross.

These weapons of the holy war,
Of what almighty force they are,
To make our stubborn passions bow,
And lay the proudest rebels low.

Nations, the learned and the rude,
Are by these heavenly arms subdued;
While Satan rages at his loss,
And hates the doctrine of the cross.

Great King of grace! my heart subdue;
I would be led in triumph too,
A willing captive to my Lord,
And sing the victories of His word.

From and old hymn book loaned by Keith Hootman

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WATER BAPTISM IMMERSION OR AFFUSION?

Part I

There are at least three kinds of baptisms spoken of in the New Testament: water baptism; Holy Ghost baptism; and the baptism of suffering. This is probably what is meant in Hebrews 6:1 by the "doctrine of baptisms." Each of these baptisms has a distinct part in God's means of grace in effecting the salvation of sinners.

There are also certain inward realities which must be experienced by every sinner who is redeemed and returns to a life that is hid with Christ in God which words alone cannot describe. And for this cause God has ordained and recorded in the New Testament certain symbols as an outward manifestation of an unseen inward reality.

It is sin that separates man from God. Therefore the first step in the salvation of the sinner is to have his sins removed or remitted; and the next is to be infilled with the Holy Spirit in order to be a partaker of the "Divine Nature". And the third or final experience in salvation is the "redemption of our bodies". (Romans 8:23)

While all these things are necessary and must be experienced by those who are saved, they are distinctive acts for which distinctive symbols are ordained in the Word of God--apparently for the purpose of teaching the subjects of salvation, and those around them, what has taken place or is taking place within them. And it is apparent in the Scriptures that in God's choice of such symbols to impress truths upon men's minds more deeply than what words alone can do, He always chooses a symbol which is nearest to the reality of that which it represents without being harmful or detrimental to the subject.

Thus in the sinner's first step in returning to God by the remission of his sins, though this is an unseen operation of God upon the individual, yet God has chosen water baptism as a visible sign of what has been and is being done for the sinner personally. And since it is Christ's death on the cross that atones for sins, the apostle Paul teaches in the 6th and 8th chapters of Romans that God has ordained that in order for sinners to share in the efficacy of this atonement they must each, individually, be joined with Christ in His death for sin by the symbolic act of baptism as an outward witness to what must be an inward reality.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Romans 6:3-11)

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who raised him from the dead." (Colossians 2:12)

These Scriptures clearly indicate that the baptism of which Paul is speaking is the baptism for the

remission or putting off of sins; clearly identifying it with water baptism, the same as John preached and baptized in the wilderness. For "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins . . . and preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost." (Mark 1:4,7-8) Therefore water baptism is for a different purpose and symbolizes a different reality than the Holy Ghost baptism, and is performed by a different agency.

This seems to be the point of departure in the reasoning of those who advocate affusion (pouring) for baptism, and those who teach immersion. I have on my desk the writings of several different authors, advocating affusion as being the Biblical mode of baptism under such titles as these: The Bible Mode of Baptism; Immersion Proved to be Not a Scriptural Mode of Baptism; Immersion Not a Biblical Mode of Baptism; etc. Some of these articles are brief and pointed, and others are exhaustive, but there are two outstanding significant points to be observed in all of them which are these: 1) The absolute silence or ignoring of all the New Testament passages of Scripture which speak of baptism "for the remission of sins," and 2) The other natural consequence of such omission: the strong assertion that water baptism is a symbol of the baptism of the Holy Ghost.

In order to avoid any unnecessary argument, it can be said here that immersionists and affusionists both understand and agree that water baptism is a visible symbolic act to represent an unseen spiritual reality. And therefore no mere physical application of water in a secular way, apart from faithful obedience of the subject to an ordinance of God could in any way be effectual in the sinner's relation to God. But the important difference is this: In all the arguments advocated by the affusionists in the above-mentioned titles, the authors omit entirely from their reasoning the fact that water baptism is related in any way to the remission of

sins, and thus ignore a number of clear direct Scriptural testimonies that this is so. And in turn they assert that it is a symbol of Holy Ghost baptism in the absence of any direct Scriptures plainly stating this to be a fact.

In addition to Scriptures already quoted which directly relate baptism to the remission of sins, attention is directed to Peter's preaching on Pentecost to those who cried out, "What shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." When the Lord sent Ananias to Saul of Tarsus after he was stricken blind on the road to Damascus, to tell him what he should do, he said, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16) By comparing these Scriptures with Paul's doctrine of death to sin in union with Christ in the symbolic act of baptism in the 6th and 8th chapters of Romans, it can be seen why Peter and Paul preached baptism for the remission of sins.

At this point it may be objected, as some have done in the past, that "water cannot remove sin." Neither can blood physically applied. But God can remit sin through the merits of Christ's blood in the manner which He has ordained and authorized His ministers to proclaim.

It is significant that John said, "I" indeed baptize you with water, but "He" shall baptize you with the Holy Ghost. No place in the Scriptures do we read where any man baptized with the Holy Ghost. Nor do we read that Jesus baptized with water. In the 4th chapter of St. John we are told that the "Pharisees had heard that Jesus made and baptized more disciples than John," but the writer hastens to add "though Jesus himself baptized not, but his disciples." Thus the baptism with water for the remission of sins was, and is, distinctive from the baptism of the Holy Ghost. And where signs are used to symbolize either of them, entirely different symbols are chosen because the essence is

different. Water baptism itself is a symbol of death to sin, and where in the New Testament it was necessary for the apostles to symbolize the bestowing of the gift of the Holy Ghost, a fit symbol was chosen which most nearly indicated the essence of what was being done: that of the laying on of the apostles' hands.

(To be concluded next issue)

--Daniel F. Wolf
Modesto, California

FAMILY DEVOTIONS-- OBLIGATION OR OPPORTUNITY?

A familiar motto is "The family that prays together stays together." Everyone who enjoys family ties is interested in retaining or strengthening them. One way to do this is to pray together--not merely "saying" prayers, but sharing together in heartfelt prayer. There are numerous ways to make this a meaningful experience, and thus cement the family relationship.

Family devotions should be anticipated as a time of refreshment. If they are dull or routine, a change in pattern should be considered. In fact, the only set pattern should be their regular observance. In our home it has been the custom to have Bible reading in the morning and hymn singing in the evening, followed by prayer. But if there is a basic pattern, it should be varied.

It is a common practice to teach children their bedtime prayers, but it may be more effective for the parent to kneel with the child than to merely sit by. Perhaps an even much deeper relationship could be established if the parent also prayed. Then, why should not the whole family pray together? Is there a better way to teach than by example? It may be good to have small children memorize a short prayer, but they should be encouraged to add to it (and eventually replace it) with their own expressions. When children hear their parents talk to their heavenly Father about their daily experiences, they learn to do the same. As parents

pray in simple and direct terms, the child unconsciously establishes his own communication with God.

The children will enjoy these devotional periods to the extent that they are included. They will enjoy choosing hymns to be sung, and, when old enough to read, will be pleased to take turns reading verses from the Bible. Smaller children will appreciate stories from a good Bible story book.

Sometimes discussions may take the place of singing or reading. It is possible to implant an awareness of God's presence in our daily life by talking about the day's happenings and our attitudes toward its events. It is not a shame to admit failures and to ask forgiveness if we have hurt another family member. This is an opportune way to instill pardon and compassion. Appreciation may be cultivated by stating the things for which we are thankful. It can be enjoyable, as well as beneficial, to see how many blessings each can enumerate.

Prayer time can be made more meaningful by first discussing prayer needs. Each person should state a prayer request, and sometimes all could pray for each need, or sometimes each could pray for the person next to him. This is a good time to teach children awareness of others' needs. Sometimes prayers may center around the needs of others: friend, relative, teacher, minister, missionary, someone who is sick, suffering, lonely, deprived . . . the list is endless.

If devotions seem a duty, the cause should be sought and eliminated. It is a privilege to teach children the joy and satisfaction of worshipping God. The time spent in this way will help to establish a child's relationship with God. Children soon detect our attitudes and are apt to reflect our enthusiasm or apathy. Our freedom of worship should be truly appreciated and its potential explored.

As a result of teaching children to worship God, the parents themselves may learn much. Adults may be taught by the simple faith of children, and will often be surprised at their contributions and insights as they mature.

By investing in meaningful devotional periods, the rewards of a happy, harmonious family life may be enjoyed.

--Miriam J. Sauder
Lancaster, Pennsylvania

EDITORIAL...

When Paul left Ephesus for the last time he had some special advice for the elders there. (Acts 20:17-38) He warned them of two perils to this flourishing church, the center of the work in Asia. One was from "grievous wolves" that would enter in. The other was from men arising within the church—heretics attempting "to draw away disciples after them."

We see here a prophetic summary of much of the trouble the church has faced through the years of its existence in the world. It reveals the various tactics of Satan—his two-faced character and his determination to undermine or overcome the work of God. The very fact that we have warning from the Holy Spirit through Paul shows that God knows Satan well and wants His people to be prepared for his wicked devices.

In the past, children have watched helpless and weeping as their father or mother was led away to the stake to burn or to be thrown into the river or to spend years in prison for their faith. The grievous wolves have not spared the flock. Now the other approach is taken and more often parents watch helplessly as their children are caught up in the deception that Satan is filling the world with today. The wolves are still at work.

We have had experience, not with wolves, but with coyotes called the "little wolves." They are wary and sly and more difficult to stop than a fox. They are hard on chickens and lambs and any sheep that might be slow or might wander a little away from the flock. They don't spare the flock; it is not their nature or purpose. They seize and kill and devour leaving only a little wool or a pile of feathers.

Satan is called the wolf because he works in a similar manner. He seizes and devours whenever he can.

His devouring has not always been with physical trouble. Today it is with temptation and sin—tools Satan has used effectively for years. He encourages pride and discontent and selfishness.

But perhaps the most pitiful trouble is when men arise from within the flock "speaking perverse things to draw away disciples after them." This is done by dividing, stirring up and sowing discord. Solomon in Proverbs 6:16-19 tells of the things the Lord hates: "These six things doth the Lord hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren."

We are thankful for the harmony and peace which we enjoy. But throughout the world there is trouble and discord in churches as has been since Paul warned the Ephesian elders. We must take the warning and guard against these troubles. We have the tools and weapons to combat and overcome the advances of Satan.

For deception there is the weapon of teaching. Good teaching and demonstration of the love of God, instruction in the word which enlightens the conscience will enable us to make right choices and to avoid deception that leads to trouble. "The entrance of thy words giveth light; it giveth understanding unto the simple." (Psalm 119:130) Instruction in God's Word gives a good basis for obedience from the heart.

For discord there is the weapon of love. Love never fails. We may not always see and understand this victory of love. But if we have love we can see beyond self, and this is so important in overcoming strife and discord.

Instead of tearing down we can build each other up. (Anyone can tear down but it takes study, planning, and craftsmanship to build.) Instead of destructive criticism and malicious gossip we can speak the word of encouragement and praise. We can have harmony and peace as we let Jesus work His will in us. —L.C.

WHAT DO OUR READERS SAY?

Question: In John 14:13,14 Jesus gives His followers a great promise: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it."

Is this promise to us? If so, why do we not always receive what we pray for?

Answer: This promise has been wonderfully fulfilled in the lives of God's people through the ages. It is given by Jesus on an important condition: that we ask in His name so that the Father may be glorified in the Son. It was given to Jesus' close followers—those who had forsaken all and followed Him. Like so many other promises, we can claim it only if we meet the conditions. We know that God is faithful. But so many times we fall short of faithfulness. James tells us, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." (James 4:3) We would not want this indictment to be to us but yet, like the promises, it comes on those who meet its conditions. James continues, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" There is a position people can get into in which they are not friends with God and then they cannot receive because they ask amiss. This seems opposite to the situation in which Jesus gave this promise to His closest ones.

The qualification to this promise is that we ask "in His name." We may not know the full meaning here but it does imply a sensitivity to His will. "In His name" cannot mean "contrary to His will." Jesus adds, "...that the Father may be glorified in the Son." He has glorified His name in answering the prayers of those who speak for Him. Consider Elijah at Mt. Carmel, the Hebrew children before Nebuchadnezzar, Moses before Pharaoh, Peter delivered from prison, and Paul in all his dilemmas before the rulers and the Jews. However, some might question His support of the martyrs. They no doubt prayed for

(Continued on Page 15)

HISTORICAL

ORIGIN AND DEVELOPMENT OF ANNUAL MEETING
ORGANIZATION AMONG THE BRETHREN

The origin of Annual Meeting in the Brethren church is uncertain as to date and the circumstances which produced it. However, historians are agreed that as a formal church council it did not come into being before the middle of the 18th century (1750). M. G. Brumbaugh, in History of the Brethren, 1899, claims documental evidence that it resulted from what was known as the Pennsylvania Synods of 1742, in which an effort was made to unite all the German sects in the province into one body. He claims the Brethren took part in the first three of these synods (there were seven in all) and then withdrew and organized an Annual Meeting of their own to defend themselves against what they considered the false doctrines that were propagated there.

But Elder Henry Kurtz, in Brethren's Encyclopedia, 1867, supposes the Annual Meeting to be a natural development of the tendency of elders and ministers to seek counsel of one another when they were together at the big yearly "Lovefeasts" or "Communion" meetings, so well known in the Old Order Brethren churches. Although Elder Kurtz supposes it to be a natural development of such informal counseling of elders, he offers no certain proof, and it will be seen by his own statement that even though there may have been such informal counseling from a very early date, yet he does not see any formal yearly council meeting until "a little after the middle of the last century;" which would be a little after 1750.

The oldest Annual Meeting minutes on record in the Brotherhood is for the year 1778. A request to have all the minutes of Yearly Meetings collected and printed in volume was presented to the Annual Meeting of 1858, but it was rejected. (Old Minute Book, page 222, Art. 55) But in 1861 the request was renewed and granted for the first time. (Page 250, Art. 6)

In the Brethren's Encyclopedia, page 10, Elder Kurtz gives the following description of how the Brethren held their first Annual Meetings:

"That they were held in the most simple manner, even as our ordinary council meetings have been held up to our own times, is evident from all the testimony we could gather. Brethren met on Friday morning before Pentecost, and opened as usual by singing, exhortation, prayer, and, perhaps, reading the Scriptures. Having met in the fear of the Lord, and invited Him to preside over the meeting, and prayed for the Holy Spirit to guide and direct all hearts, they considered the meeting ready for business. Cases were presented and decided, questions asked and answered, all by word of mouth, as in ordinary council meetings; there was no clerk chosen nor minute taken, and hence it is that our records are so meagre for the first twenty-five or thirty yearly Pentecostal meetings. But as will be made to appear more at large in our forthcoming "History of the Brethren," when any important case or cases had been presented, it was answered afterward by letter to the church or churches that had presented them. Of these manuscript letters a goodly number yet extant have been collected with great care, and are embodied in this present work.

FIRST CHANGE

"When in course of time it came to pass, that among many questions--also improper ones--were asked in the presence not only of a great number of brethren and sisters, but also of strangers, it was counseled and concluded, that five, seven or more of the oldest ministers should, after opening the meeting, retire to a private place, where those who had questions to ask, or cases to present, might present them; while at the same time younger ministers might exercise themselves in preaching, and edify the people. This order

prevailed up to our own time, as many elder brethren can testify as well as the writer. Some few of those questions were privately answered, others were answered by letter to the church concerned, and only questions of general interest were reserved for public discussion. There were some advantages, and some disadvantages in this change, and it is hard to tell on which side was the preponderance. Before the change, we believe, the council consumed but one day (Friday) in most cases; on Saturday was public worship during the day, and in the evening love feast, and on the Lord's day (Pentecost) morning solemn worship, at the close of which the whole meeting was considered ended, and the people departed to their own homes about noon. Upon the whole this first change worked well, and was a judicious one. It seems to have given general satisfaction to the church for a great number of years even up to A.D. 1830 and 1831, where the writer was an eye and ear witness; to his certain knowledge, this improved yet simple manner of holding our Yearly Meeting still prevailed."

The following extracts from Minutes of the Annual Meetings of the Brethren, 1778-1917, will show the gradual development of Annual Meeting organization among the Brethren from the simple council-conference type of Elder Kurtz' time to the more federalized organization with offices and executive powers of its own, during the sixties and seventies, which finally resulted in a major separation in 1881-1882.

Prior to 1837 the minutes bear no signatures and there is no evidence of the recognition of any "Annual Meeting offices or officers" of any kind; but in that year the minutes were "signed by the elders present."

In 1844, they were signed by "the committee."

1847, Appears the attest of "The clerk of the meeting."

1848, 59 churches represented, "And though as fully represented as ever before, it is believed

- that only about one third of the churches had sent messengers." Ten (sub) committees were appointed to receive the business of the meeting, and the term "general committee" appears for the first time.
- 1849, First Annual Meeting committee sent to a local church. Request also made to send brethren with Annual Meeting decisions to visit all the congregations in the United States "and establish them in the same order."
- 1853, Request to select "standing committee" by ballot, denied; and the "ancient and present usage to continue." (Art. 1, page 169)
- 1862, District meetings denied the right "to pass on anything of importance."
- 1863, Standing committee to open all queries.
- 1864, No minutes to be made of district meetings except what goes to Annual Meeting.
- 1865, Committees denied power to expel members without counsel of the church.
- 1866, Considered wrong for elders and majority of members (in a local church) to reject decisions of an (A.M.) committee.
- 1867, Refused to change "enforce" to "advice".
- 1867, Annual Meeting committees have full power to dispose of any case submitted to it . . . and their decisions shall be final.
- 1868, A number of (Old Order) elders met on Nov. 13 and earnestly petitioned Annual Meeting to return to the former simplicity in the manner of conducting Annual Meeting; to abolish the term "Standing Committee" for the elders who are appointed to receive the business for the Meeting, and to "desist from sending committees to the various churches where difficulties exist," etc. (Old Minute Book, Appendix, page 14)
- 1881, Old Order part withdraws from the general Annual Meeting organization.

--Daniel F. Wolf

Reprinted from the May, 1958 Pilgrim

ANSWER (Continued from page 10)

deliverance. But remember they also prayed for His will to be done. God did not forsake them according to their own testimony. The accumulated witness of the millions of martyrs who died in faith and trust is one of the most outstanding examples of the way the Father has been glorified in the Son.

We, too, can join this group of those who seek the will of God instead of our own. And the more we do this and the closer and more yielded we become, the more we can have this promise fulfilled in our own experience. —L.C.

NEXT MONTH'S QUESTION:

What is meant by the phrase, "to set at liberty them that are bruised" in Luke 4:18?

—Guy Hootman

Our readers are invited to participate in this question and answer section. Send your answer or a question of your own to The Pilgrim.

No chance hath brought this ill to me;
'Tis God's own hand, so let it be,
He seeth what I cannot see.
There is a need-be for each pain,
And He one day will make it plain
That earthly loss is heavenly gain.
Like as a piece of tapestry
Viewed from the back appears to be
Naught but threads tangled hopelessly;
But in the front a picture fair
Rewards the worker for his care,
Proving his skill and patience rare.
Thou art the Workman, I the frame.
Lord, for the glory of Thy Name,
Perfect Thine image on the same.

Selected from Streams in the Desert

BIRTH

BAKER — A daughter, Susan Edna, born May 18 to Paul and Mary Baker of Maple, Ontario.

CHILDREN'S PAGE

THE HOLY SPIRIT COMES

When Jesus left this earth He told His disciples that He would send them the Comforter, the Holy Spirit, to guide them into all truth. Jesus knew they needed help because they made so many mistakes just like people do when they don't let God guide them. He told them they would be baptized with the Holy Ghost and then they would have power to spread the Gospel. This happened on the day of Pentecost soon after Jesus ascended to Heaven. The Bible says He came on those people with a sound of a rushing mighty wind. Then they saw cloven (or split) tongues like fire that sat on each of them. These disciples began to speak with other languages as the Spirit gave them the voice. The people from other countries that were there were amazed because they heard these men speak in their own languages and they spoke the wonderful works of God. Many were converted that day, were baptized, and became members of the new Church of Jesus Christ.

Questions:

1. Who stood up and preached to the people on the day of Pentecost? (Acts 2:14)
2. What did Peter tell the people to do that they too might receive the gift of the Holy Ghost? (Acts 2:38)
3. Who was this offer for? (Acts 2:39)
4. How many were added to the Church that day? (Acts 2:41)
5. How do we know the Spirit of God? (I John 4:2)
6. Name the fruits of the Spirit as listed in Galatians 5:22,23.
7. Why should men be especially careful to never speak against the Holy Ghost? (Matthew 12:31,32)
8. Will God give us His Holy Spirit? (Luke 11:13)

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

GIVE ME THY HEART

"Give Me thy heart," says the Father above,
No gift so precious to Him as our love;
Softly He whispers, wherever thou art,
"Gratefully trust Me, and give Me thy heart."

"Give Me thy heart," says the Saviour of men,
Calling in mercy again and again;
"Turn now from sin, and from evil depart,
Have I not died for thee? Give Me thy heart."

"Give Me thy heart," says the Spirit divine,
"All that thou hast, to My keeping resign;
Grace more abounding is Mine to impart,
Make full surrender and give Me thy heart."

"Give Me thy heart; give Me thy heart."
Hear the soft whisper, wherever thou art.
From this dark world He would draw thee apart;
Speaking so tenderly, "Give Me thy heart."

By Eliza E. Hewitt, 1851-1920

"My son, give me thine heart..." (Proverbs 23:26)

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WATER BAPTISM IMMERSION OR AFFUSION?

(Concluded)

Twice we read in the New Testament of the laying on of the apostles' hands to signify the bestowal of the Holy Ghost upon the believers: In Acts 8:14-17 it is said, "Now when the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." Also in Acts 19:6 it is said, "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

Thus each of these symbols is distinctive, and signifies a different work in the conversion of the sinner. And neither could well signify the work of the other. In the first, which is for the "remission" (not the atonement, but for the remission to the sinner personally) of sins, the sinner is burdened with something from which he must be freed: he has something he does not want and must get rid of--something to be put off. And since God's law is death for sin, in water baptism he signifies that he recognizes this truth and is plunged into the water or "flood" in the emblem of death--emblematically buried in death which is the just desert for all sinners as it was in the flood in Noah's time. And if he were not immediately drawn out or saved out of this watery grave, in only a very few minutes he would actually die. But he is saved out of it and lives. Thus God has chosen a symbol which at once represents both death to sin and salvation by being raised again in the likeness of Christ's

resurrection. As in the Flood, the same element that was death to the sinners was salvation to Noah and his family in the Ark. Therefore the Apostle Peter says that in baptism we are also saved in a like figure to their salvation in the time of the Flood (I Peter 3: 20,21).

Also the Apostle Paul says of the Children of Israel passing through the Red Sea, that they were all "baptized" unto Moses "in" the cloud and "in" the sea. The sea was a death barrier between bondage and freedom that had to be crossed, and had it not been for the miraculous power of God in holding back the natural power of the sea, it would have been death to the Israelites the same as the Egyptians. They went through on dry land, but they were in the DEPTHS of the sea (the emblem of death) and were brought up again or rescued out of it and lived. As in the Flood, the same element that was salvation to the Israelites was death to the Egyptians.

All of the Greek lexicons will readily admit that the original word in the New Testament which is rendered "baptize" in our English versions, in its native sense meant to immerse or dip or submerge, and is said to have been taken from a root word which meant "deep." It was not a religious word in its native language until it was used with reference to John the Baptist by those who came to his baptism, to describe the action which they saw; and later used by Christians to describe the baptism of sinners in a religious rite according to the commandment of the Lord. When it was thus used to describe a religious rite, it immediately acquired an added meaning (not a different meaning) more than a mere dipping or immersion, but the word still described the visible action which was employed in the rite.

All ancient church histories abundantly testify that it was not until many years later, or on some very special occasions such as sick bed conversions, or where it was impossible to take the convert to where he could be immersed in water, that anything else was called baptism in a religious sense.

There is nothing in the act of affusion that signifies any remission, or putting off, or death, or burial, or planting, or resurrection, or salvation. But the immersion of the sinner in water, and drawing or saving him out of it again, at once signifies all of these things just as the New Testament doctrine of baptism indicates must in some manner be experienced by those who are saved. And, conversely, there is nothing in immersion that reminds one of any bestowal or putting on or receiving of the Holy Ghost. But the laying on of hands does, and it is the symbol which God has ordained for that purpose when there is need for it to be symbolized. Neither does affusion adequately indicate a cleansing. No one bathes himself for cleansing with only a handful of water poured on him--it is not sufficient to cleanse. Nor do we cleanse our clothes or utensils or scarcely anything with only a token amount of water poured on it.

In the writing of the authors on affusion, strong emphasis was placed on the words of John the Baptist that "He (Christ) will baptize you with the Holy Ghost," pointing out that the same original word is used as when he said, "I baptize you with water." And then it is alleged that it would be inconsistent and "ridiculous" to understand that they were "dipped" in the Holy Ghost. But it would not be "inconsistent" or "ridiculous" to understand or say that they were immersed in the physical manifestation of the Holy Ghost as it came upon them in the upper room on the day of Pentecost, for it says in Acts 2:2, "And suddenly there came a sound from heaven as of a rushing mighty wind, and it FILLED all the house where they were sitting."

Even in the baptism of suffering, of which Jesus spoke, and He Himself was to endure, it would be wholly consistent to understand an immersion or overwhelming in sorrow as we sing in a certain hymn:

O THOU who in Jordan did'st bow thy meek head,
O'erwhelmed in our sorrows, did'st sink to the
dead . . .

In conclusion, therefore, it is evident that the difference in point of view centers around the question of what the symbol of water baptism signifies. If it could be established that its major purpose is to signify the receiving of the Holy Ghost, then those who advocate affusion would have some strong points to favor their position, but no place does the Scripture testify that it is for that purpose. Nor can such a position be reconciled with the Apostle Paul's doctrine on baptism as a symbol of the sharing of Christ's death for sin.

--Daniel F. Wolf
Modesto, California

THE NEW TESTAMENT,
A BOOK OF MANY PARADOXES.

This book was written by man, for man, by God divinely inspired, divinely preserved; the supreme character of it is beyond the finite mind's power of production. Its Author, Jesus the Christ, was born a King of highest and noblest stature, yet was a babe in most humble station. He was God, yet was He man. "...God was in Christ, reconciling the world unto himself..." (II Cor. 5:19) He is one in the great triune Deity which are one—one yet three. One in purpose and design in the great plan of redemption and restitution of all things, but three in office and execution of that great work.

Christ was infinite, yet finite in this that He took upon Himself the likeness of sinful flesh that He might be able to make the blood sacrifice which alone could atone for the sins of the flesh. He was in all points tempted like as we, though without sin. He took upon Him the seed of Abraham that He might be a merciful high priest in making reconciliation for our sins. "For in that he himself hath suffered being tempted, he is able to succour them that are tempted." (Heb. 2:18)

Jesus truly was a master as well as teacher and leader, yet was He a servant. "Ye call me Master and Lord: and ye say well; for so I am." (John 13:13) From Him

issue the very fountains of life and highest ethics of Christian manhood and character. As a servant He took upon Himself the form of a servant, humbled Himself and became obedient unto death, even the death of the cross. In Luke 22:27 Jesus says, "...I am among you as he that serveth." Who can measure the magnitude of the service of the Master to the children of this generation.

Peace, yet division. How sublime! how comforting the words of the heavenly host saying: "Glory to God in the highest, and on earth peace..." "Peace I leave with you, my peace I give unto you..." (John 14:27)

The world can neither give nor take

Nor can they comprehend

The peace of God which Christ has brought,

The peace that knows no end.

May the peace of God,, which passeth understanding keep our hearts and minds through Christ Jesus.

(Phil. 4:7) "Follow peace with all men, and holiness, without which no man shall see the Lord." (Heb. 12:14) Division, sad word! Jesus said, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." (Luke 12:51) Christ's philosophy of peace proved antagonistic to the nature of humanity, and they revolted against the force of the sword of the Spirit until in the end He was the one that was wounded and bruised.

Poor, yet rich. Jesus had not where to lay His head; yet who was so rich as He? Lazarus was poor and penniless; yet who so rich as he? Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom? The message to the church in Smyrna was, "I know thy works, and tribulation, and poverty, (but thou art rich)..." The man who enlarged his barns no doubt trusted in wealth, but was in the depth of poverty. The rich man could not spare a crumb for Lazarus, not realizing his own miserable poverty.

Wise, yet fools. He that builds upon the Rock, Christ Jesus by keeping His sayings is a wise man.

The wise virgins were prepared to meet the bridegroom. The Apostle Paul wrote, "We are fools for Christ's sake." Also, "The preaching of the cross is to them that perish foolishness." Yet when the world by worldly wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

Soldiers, yet harmless. Paul's charge to Timothy was that he might war a good warfare, and that he should endure hardness as a good soldier of Jesus Christ. A soldier in the army that would refuse to do any violence whatever would no doubt be rejected by his superiors. But the weapons of the Christian soldier do violence to no man. Jesus said "Be ye therefore wise as serpents and harmless as doves." The Christian burns his enemies with the fire of loving kindness and returns good deeds for evil ones; which, however, is only possible under the armor of the Prince of Peace.

Weak, yet strong. When Paul desired to be liberated from the thorn in the flesh, the answer came, "My grace is sufficient for thee: for my strength is made perfect in weakness." Paul said also, "...for when I am weak, then am I strong." "I can do all things through Christ which strengtheneth me."

Dead, yet alive. We are dead unto sin but alive unto Christ; dead to the rudiments of the world, but alive to the principles and oracles of God; dead in mortality but alive in immortality.

Strive, yet not strive. Jesus said, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." (Luke 13:24) The Christian pathway is an incline, and a struggle, and requires full consecration and resignation. Again, "The servant of the Lord must not strive; but be gentle unto all men..." (II Timothy 2:24) "For where envying and strife is, there is confusion and every evil work." (James 3:16)

Fear, yet without fear. We are to serve God with reverence and Godly fear. (Hebrews 12:28) "...Pass the time of your sojourning here in fear." (I Peter 1:17) Again, "For God hath not given us the spirit of

fear; but of power, and of love, and of a sound mind." (II Timothy 1:7) We should fear lest we provoke the displeasure of God, but if His love is perfected in us, then all other fear is banished.

In these and perhaps other instances of Scripture these terms might appear somewhat contradictory, but are not if viewed in their proper light. The Book inspired of God "is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, thoroughly furnished unto all good works." (II Timothy 3:16,17) And may we rightly divide its contents.

By Elder David A. Skiles
Made available by Harvey Skiles

EDITORIAL...

One quality in man that helps is the ability to listen. This is not easy for we seem to have a certain pride in us that makes us want to talk and tell things—to put in our "two cents." But sometimes we must listen if we know what is best for us. This is especially true when it is the Word of God that is spoken. When God speaks man must listen. This means not just hearing the words but heeding them as well.

Isaiah prophesied in the time just before Judah was taken into captivity, and he had important words from God. He saw a vision of the Lord, and he was made to see the greatness and holiness of God and the dire need of his people. He heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" And Isaiah answered, "Here I am, send me." The Lord told him, "Go, and tell this people, Hear ye indeed, but understand not, and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed." (Isaiah 6:8-10)

At first glance this may seem to be an intentional

blindness sent by God, but it is no such thing. These are conditions that our loving and long-suffering Father has met in all His dealings with stubborn man. It was by His mercy that He sent Isaiah to tell this to the people—seemingly to provoke them to attention so they could be helped.

It is the sad story of man during so much of time that he doesn't realize what he needs. He turns deaf ears to God and he closes his eyes and hardens his heart. Centuries later Jesus spoke of the same problem and told the people that this prophecy of Isaiah was fulfilled. He said, "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand... For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

To speak in parables is to explain deep truths in picture form—in a way easy to understand. If the ones who listen have open hearts, they will hear the lesson, see the illustration and gain understanding. Sometimes the honest seekers had to ask the Lord to explain the parable. Then Jesus told them exactly what it meant. But the ones whose ears were closed went away having heard but not receiving the understanding of the truth. On one occasion Jesus spoke to them entirely this way. "All things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."

Today there are many different voices. We should turn deaf ears to most of them. But when it is the voice of God, let us listen and learn and be healed and converted. Like Israel in Isaiah's time, our nation is deep in idolatry or covetousness and materialism. Their captivity followed, and so will follow the judgments of God on all nations that forget Him

and will not listen. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son,..." (Hebrews 1:1,2) On the mountain when Jesus was transfigured the voice of God spoke, "This is my beloved Son, in whom I am well pleased; hear ye him." (Matthew 17:5) He speaks now and calls us to hear, obey and be saved. —L.C.

FRESH AND CLEAN

Fresh milk must be stored in clean jars or it will soon turn sour. Little girls learning to wash dishes have to be reminded many times of the importance of having every dirty spot removed. "Hold the jars up to the light; then you can see where the dirt is."

We too, need to be cleansed. When we look to the Light of the world, the perfect Lamb of God, we see the sin in our lives that needs to be washed away. We must be fresh, clean vessels for His service.

Is thy heart right with God,
Washed in the crimson flood,
Cleansed and made holy, humble and lowly,
Right in the sight of God?

—Martha Cover

BAPTISM

We of the Salida congregation were made to rejoice with the angels in heaven when another precious soul, Mary Wagner, daughter of Brother Joseph and Sister Letha Wagner, was received into our fellowship on July 6 by a public confession of faith and holy baptism.

—Daniel F. Wolf

BIRTH

MOORE — A son, Ronald Allan, born July 23 to Hubert and Dorothy Moore of Modesto, California.

HISTORICAL

FAR WESTERN BRETHREN
REUNITED WITH THE BROTHERHOOD

Minutes of the Brethren, page 148. 1850, Art. 25:
"There is a body of people or brethren in the far west whose doctrine and practice is somewhat different from ours. Some of our brethren live near or almost among them. Now the question arises: are the brethren privileged, according to the gospel, to hold communion with them under existing circumstances? Considered that according to the gospel and the constant practice of the church, it would not be advisable for brethren to commune with them, until a union is effected and they are agreed to practice according to the ancient order of the church."

Page 161. 1852, Art. 1: "Proceeding of a council meeting held Nov. 22, 1851, in Adams County, Illinois, by the brethren known as Western Brethren, with propositions for a reunion with the body of our brotherhood, represented in this meeting. After the differences have been stated and considerable conversation had on the subject, it was finally concluded that this meeting does not feel satisfied how a full and true union can be obtained on the proposition made by the Western Brethren, and therefore this matter should be postponed until the dear brethren in the west become better acquainted still with the grounds of our practice; and meanwhile we should exercise charity and Christian love toward them."

Page 192. 1855, Art. 29: "Request for a committee to Illinois to confer with the Far Western Brethren, or a committee of them, to investigate the differences in doctrine and practice existing between them and us, and report to the next Annual Meeting. Granted: and Brethren: Abraham Maas, Christian Long, John Metzger, Samuel Lehman, James H. Tracey, David Hardman, John Bowman, Daniel Grey, Daniel P. Saylor, John H. Umstad, and James Quinter, appointed for this business."

Page 196. 1856, Art. 14: "The committee appointed at last Annual Meeting to visit and confer with the Far Western Brethren, or a committee of them, to investigate the differences in doctrine and practice existing between us and them, submitted the following report:

May 8, 1856: We the brethren who constitute the committee appointed by the German Baptist Church at our last Annual Meeting to visit the Western Brethren who recognize Brother George Wolfe of Illinois as their Bishop, by the grace and favor of God were permitted to meet at their meeting house, where we were received on the most friendly and Christian-like terms, and after different queries were proposed for our deliberation, the three (or four) following being considered the most important, we proceed to make our report accordingly as follows:

First: The question concerning the reality of a devil was considered, and after comparing opinions and sentiments on the subject of the reality of such a being, and his nature, we are agreed upon the following view: That the scriptures recognize a devil, or an evil spirit, that manifests itself in the flesh.

Second: On the doctrine of universal salvation, which denies punishment hereafter, we cordially agreed with Bro. Wolfe that all men shall receive hereafter according to the deeds done in the body, whether they be good or bad.

Third: On the subject of feet-washing, Bro. Wolfe is firm in the opinion that one person should both wash and wipe the feet of a number of brethren, and then another, and so on, until all are washed; but he is willing to conform to the practice of the brethren in general, when in communion-meeting with them, and begs for forbearance on the part of the brethren in general, until they shall all come to see alike.

Fourth: Bro. Wolfe is likewise strongly of the opinion that no time should be spent between the eating of supper and the breaking of bread (the communion), but the whole ceremony should be prosecuted without intermission or delay.

It is the sincere desire of Bro. Wolfe that however these sentiments may clash with the general practice of the brethren, they may not be considered a sufficient cause why they should not be received in communion and fellowship with the brethren, with which views we, the committee, unanimously agree, and present this our report to the brethren in general council meeting, for their deliberation and concurrence.' Signed by: David Hardman, J. H. Umstad, J. H. Tracey, A. Moss, John Metzger, S. Lehman, C. Long."

Page 235. 1859, Art. 35: Several communications were sent to this Annual Meeting from the Brethren hitherto distinguished as Western Brethren. From these communications we shall give some extracts, as we have not room upon the minutes to give them entire.

"Beloved Brethren: We the brethren in Adams County, Illinois, met together in council to take into consideration the course we had best adopt respecting the Yearly Meeting. On account of the great distance we are from the place of meeting, and none of us being in a situation suitable to take such a journey, we have concluded to send you these lines to inform you that after we received the minutes of last conference, held in Indiana, we called a church council, and we concluded for the sake of union in the brotherhood, to adopt the minutes of last Yearly Meeting, and we intend to carry them out as near as circumstances will admit of. . . . We further state that we are willing to counsel and be counseled by the Yearly Meeting." Signed by Elder George Wolfe, and others, by order of the church.

The following extract is from a letter from Sugar Creek Church, Sangamon County, Illinois. "We have unanimously agreed to be fully united with our beloved elder brethren, to counsel and be counseled. And we have put in practice the order in receiving and baptizing members, non-swearing and non-conforming to the world."

Signed by Elder Isham Gibson, and others, by order of the church.

From the brethren in Hurricane Creek District, Bond County, Illinois: "

"Dear Brethren in the Lord: Considering your love and care for us manifested by your kind forbearance and long-suffering toward us, we in love to you and all saints, thought it good to send you this epistle, and also Daniel B. Sturgis, delegate from this district witnessing that we desire full fellowship and union. And we unanimously agree to be counseled by the brethren, and submit to all the decisions of our beloved brethren in conference. We believe the best good of all is maintained by a full subjection to the decisions of Yearly Meetings, published in the minutes." Signed by Daniel B. Sturgis, and others, by order of the church.

The following is the expression of this Annual Meeting upon the subject referred to in the above communications: "Whereas it is known that what has been called the Western Brethren have not heretofore been in perfect union with our churches in observing the ordinances and regulations in the house of God; and whereas a number of communications have come before this council meeting from said brethren expressing a strong desire to be in full fellowship with our brotherhood, and promising to be subject to and governed by the rules by which we think the house of God should be governed; therefore considered that we have cause to thank God that the efforts made to bring about a union have been so successful, and we are now happy to recognize them as being in full fellowship with us."

--Daniel F. Wolf
Modesto, California

Reprinted from the June, 1958 Pilgrim

CORRECTIONS FOR 1975 ADDRESS BOOK

Paul Baker's phone number: 416-669-2068

Lawrence Mitchell's phone number: 513-854-1508

Raymond Royer's address: 22164, C.R. 38

WHAT DO OUR READERS SAY?

QUESTION: What is meant by the phrase, "to set at liberty them that are bruised," in Luke 4:18?

—Guy Hootman

ANSWER: Perhaps because of translation this is not quite the exact wording of Isaiah 61:1, but it has the same meaning and is surely what Jesus is quoting. Some translations give "crushed" or "broken" for the word "bruised" in the King James version. All these troubles listed in verse 18 have come on mankind because of the fall in Eden and subsequent sin and disobedience. Fallen men and women are poor, broken-hearted, captives—blind and bruised. This is what Jesus came to change. Isaiah prophesied it and Jesus announced His intentions and then died to carry them out: to redeem fallen man, heal their bruises and set them free. The poet expresses it well in an old hymn:

Come ye weary, heavy laden,
Bruised and mangled by the fall;
If you tarry till you're better,
You will never come at all,
Not the righteous—
Sinners Jesus came to call.

—L.C.

COMMUNION NOTICES

We, the members of the Old Brethren in Canada, Ohio and Indiana have chosen August 31 for a Communion Service in Canada, and October 25 & 26 at the Wakarusa meeting house. We extend a hearty invitation to the members and friends to be with us on these occasions.

—Elmer Brovont

The Salida congregation have agreed, the Lord willing, to hold our fall Love Feast on October 4 & 5. A hearty invitation and welcome is extended to all of our members and friends to attend.

—Daniel F. Wolf

CHILDREN'S PAGE

THE DISCIPLES GO

When the Holy Spirit came on the Church on the day of Pentecost after Jesus went back to Heaven, He gave them power to spread the Gospel. Jesus had told them, "Go ye into all the world, and preach the gospel to every creature." These apostles and disciples organized at Jerusalem and then spread throughout the world telling the good news of Jesus' resurrection. They told of God's love and how men should believe God, repent and be baptized and have their sins forgiven and receive the guidance of the Holy Spirit and the promise of a home in Heaven.

Where did these men go? Though old traditions tell where most of them may have preached, we have sure account of only a few of them in the Scriptures. Use your Bible to find the answers to these questions:

1. Who went to Samaria? (Acts 8:5)
2. Whom did the Apostles send to Samaria when they heard that the Samaritans had received the Word of God? (Acts 8:14)
3. Where else did Philip go? (Acts 8:26, Acts 8:40)
4. Where did Peter go to raise up Dorcas from the dead? (Acts 9:38)
5. Where did Peter go to answer the call of Cornelius? (Acts 10:24)
6. Where did Barnabas go to find Saul? (Acts 11:25)
7. Where were Paul and Barnabas when the Lord sent them out on their first missionary journey? (Acts 13:1-3)
8. Where was Paul when he was first arrested? (Acts 21:17-33)
9. Where did the Lord tell Paul he would also go after his arrest? (Acts 23:11) —L.C.

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

ONWARD AND UPWARD

Lord, set my feet on higher ground;
My heart cries out for richer plane!
I'll mount the ladder round by round
And count as glory all my pain.

If I could have an easy way,
Without a burden, tear or care,
And golden sunshine every day
With naught to bring me to despair,

But with no growth in Heavenly Love,
And no sweet fellowship with Thee,
No richer life, no glimpse above;
Oh no, Lord, never let it be!

I'll choose the rough, if in its way
I'll gain a closer walk with Thee,
And trust Thy hand to lead each day,
Because You know what's best for me.

By Vera Miller
Tuolumne, California

"As the hart panteth after the water brooks, so
panteth my soul after thee, O God."

Psalm 42:1

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PEACE AND GOOD CHEER

John 16:33: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

Jesus faced His greatest trial and struggle with the calm assurance of victory already accomplished. The "joy set before Him" was to Him much greater and dearer than His own life. He had power to lay His life down and He had power to take it again. The very muscles of His face were set in victory.

His last lesson of teaching His own has been preserved for us. What depths and heights of truth are in His simple words! In study, we take only small portions at a time. Our purpose here is not for great knowledge, but to be partakers of His overcoming, His peace and good cheer. His disciples could not appreciate these words until He had died on the cross and had risen again. Then with the coming of the Holy Spirit they understood. We too can only understand His "peace and good cheer" as we own Him as our own dying Saviour and resurrected Lord.

Should we not first consider well how these living words came as inner strength to His suffering saints through the nineteen centuries since Jesus spoke them. It is thought that perhaps five million Christians laid down their lives for Jesus in the great Jewish and Roman persecutions of the first two centuries. Since that time there have been martyrs for Christ in each century. Some estimate that this century has already had more Christian martyrs than any preceding century. God only keeps account and knows His own martyrs. But unless we consider this factor, we cannot appreciate our own heritage of faith. The Saviour's peace and good cheer carried them through. It is now our turn for it to work out in our own lives.

The worship, canonization and elaboration of the sorrows of the martyrs have done much to put a question mark on the word. But here again the written word comes to our aid. It speaks much of Christ's suffering indeed but very little of the sufferings of the saints and martyrs. The reason is quite obvious. We are to rejoice in the great joys laid up for them and in their victories of peace and good cheer to the last. Stephen "fell asleep" under an avalanche of hurled stones. Peter "slept" between two soldiers, expecting a trial for his life on the morrow. Paul and Silas sang as they suffered in the innermost prison. Jesus had told them to rejoice in persecution and gave them His peace and good cheer that they could do so.

I Peter 5:11: "Behold," said the writer Peter, "we count them happy that endure." Such must be our attitude toward the Christian martyrs, with an interest to help them in every possible way to carry through.

The fathers of our own heritage of faith often spoke of this and meant to be prepared to give their lives for their faith either in death or in faithful service.

Much of the past trials of the faith has come from conflicting doctrines among the saints. This, too, was foretold by Christ and His writers of the New Testament. Each generation has known its own woes in this regard.

The inner heart conflicts, where the mind rebounds back and forth between conflicting doctrines and grows weary in a daily treadmill of wrong attitudes and decisions, is indeed a constant strain on mind and nerves. It is often the excuse for yielding to a life of ease or resorting to the lusts and prides of life as a way out.

Christians should point out to such that Jesus still cares and has given His peace and good cheer to His followers. "Ask and receive," said Jesus.

We may help them to ask indeed, but Jesus and He alone can give each one his or her own heavenly portion.

Jesus, like Moses, sang a hymn of praise to God before His death. If not the exact words, I think we

can catch the lofty burden of praise from both in this portion of Scripture:

Revelation 15:3,4: "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

Jesus concluded His earthly ministry not with outstanding miracles but with words of comfort to His disciples and with prayer and praise to the Father. We stand on holy ground as we consider this pure praise to God that ascended from that pure heart and sanctified lips.

This true pattern of praise to God is seen in the Old Testament where priests with the silver trumpets led the hosts of Israel to battle. Through Jesus' example we see this has a spiritual application as the writers of the New Testament plainly show. But praise to God is ever the same.

In the first world war in our century, a pistol shot touched off a conflagration that affected the whole world. It is no wonder at all that we heard the word "Armageddon" from all sides.

Our fathers talked and prayed much about it. Scripture portions were read and studied anew. The atrocity and horror stories on land and sea tried the stoutest heart. Only God prevented the ravages of the war to spread to our own country.

In my parents' home my mother's favorite hymn pointed to the Christians' victory:

"Should coming days be cold and dark,

We need not cease our singing.

That perfect rest naught can molest

Where golden harps are ringing."

And so we sang! We sang the glad songs of praise to God and to our Christ. And into our hearts came the deep settled peace of God and His heavenly cheer.

With His victory within, we could face a "frowning world."

Someone has suggested that about the only thing that Christians can really make is praise and prayer to God. The Apostle Paul noted the need of our "making melody in our hearts to the Lord," and also the need to sing and pray "with the spirit and the understanding also."

The beauty and power of Christian melody has been noticed and has become quite popular today. But let it be understood that praise and prayer is an offering of the heart and not just something pleasant in our ears. We need to find a quiet place where the heart will rejoice alone before God.

May I say in closing that as long as we can go, our vocal praise to God is needed in the assembly of saints. As expressed thanksgiving goes up to God, may our voices be also a part of this thank offering.

And so may His "peace and good cheer" rest upon us.

--James D. Cover
Modesto, California

EDITORIAL...

I CAN

"I can do all things through Christ which strengtheneth me." (Philippians 4:13)

This statement of Paul's is the ultimate in Christian confidence. It is not a boast and not an overstatement. It is not a boast because of the qualification "through Christ." This means the ability and strength are from another source besides ourselves. Taken with Jesus' words in John 15:5 ". . . without me ye can do nothing," it really shows our helplessness and where the ability comes from. It is not an overstatement because Paul had ample experience to prove he was speaking truth.

In this verse "all things" has a definite reference to the verses preceding in the chapter. Notice Paul's use of this term in verses 6, 8, 9, and 12. "Be careful for nothing; but in every thing by prayer and

supplication with thanksgiving let your requests be made known unto God." V. 8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." V. 9: "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." V. 12: "I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." We can see the nature of "all things" that Paul means when he confidently declares "I can do all things through Christ."

This sort of confidence is infectious. We take courage when we hear of one so trusting and assured. It can be our experience, too.

The children in school are taught (or used to be, at least) that they need a certain amount of determination and confidence to complete any task. I well remember our teacher telling us "Never say 'I can't'." My girls came across a poem that speaks of this:

I can't is a sluggard,
Too lazy to work,
From duty he shrinks,
Every task he will shirk;
No bread on his board
No meal in his bag,
His house is a ruin
His coat is a rag.

The Proverbs abound in advice in diligence. The writer declares: "Go to the ant, thou sluggard; consider her ways, and be wise: Which having no guide, overseer, or ruler, Provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come as one that travelleth, and thy want as an armed man." (Proverbs 6:6-11)

This advice applies to us so well both physically and spiritually. Laziness brings poverty, and in past days that meant ruin. Now it seems to be condoned by an easy going government. The theme is now "Why do a job you don't enjoy?" Why indeed? Because there are many unpleasant jobs that must be done. With the industrialization of our country, much of the drudgery of hand labor has been eliminated. Machines do now what took formerly many unpleasant man hours of labor. But there is still much work to do, and usually a man will have opportunity to work if he is willing.

Things have not changed in the spiritual realm. Today as before, laziness of spirit brings poverty of spirit. There is no industrialization of the things of God--no welfare to take over if we rebel against work.

But this is not to say the labor in the Lord and the Christian's experience is drudgery. Our text speaks of the very opposite. Again it is somewhat like physical labor. A strong willing worker finds hard work a pleasant occupation and a challenge--especially if he is not alone. We are not alone and we can be strong in the Lord. Any task which faces us can be an interesting challenge as we claim the help and presence of Jesus.

One example would be the training of our children. Looking at the world today into which our children have come, we can easily become discouraged. It can seem a task too great to teach them to choose right and live for God in a careless world. It truly is a job too large for us without the strength and ability that God provides. But the words of Paul are certainly applicable here. "I can do all things through Christ which strengtheneth me." It is possible to bring children up in the nurture and admonition of the Lord. We don't need to give up and say "I can't."

In every task it is the same. There is One who is willing to help us if we are willing to begin in His name. "Now our Lord Jesus Christ himself, and God, our Father... Comfort your hearts, and stablish you in every good word and work." (II Thessalonians 2:17)--L.C.

OBITUARY

GEORGE MELVIN WOLF, youngest son of John F. and Alice Wolf, was born near Quinter, Kansas, November 22, 1905, and departed this life in the Memorial Hospital near Modesto, California, July 28, 1975 at the age of 69 years, 8 months, and 6 days.

When only 5 months old, his parents moved to Colorado, and in 1913 to Modesto, California, where they resided for about 4 years before moving to Rio Oso, California. Here George grew to manhood.

On January 20, 1935 he was united in marriage to Evelyn Barnhart. To this union were born one son Melvin, of Chambersburg, Pennsylvania, and a daughter Vera Mohler, of Ripon, California. In 1938 they moved back to Modesto, where they have resided to the present time.

He is survived by his wife and 2 children, and 8 grandchildren; also by one brother, Daniel Wolf, 3 sisters: Esther Johnson, Mary Cripe, all of Modesto, and Martha Robbins of Sonora, California.

At the age of 25 he publicly confessed his faith in the Lord Jesus Christ, and was baptized in the Old Brethren Church. Some years later he changed his membership to the Old German Baptist Church, to which he remained loyal and faithful for the remainder of his earthly life.

In 1969 he was critically injured in an automobile accident from which he never fully recovered. He was partially blind for the last five years of his life, which greatly impeded his normal activity.

Seeing his physical health failing, he called for the elders of the Church and the anointing with oil according to the Word of the Lord (Mark 6:13; James 5:14) which strengthened him and gave him much comfort.

Brother George had many friends in the Church and the community, and will be greatly missed. But we feel that our loss is his eternal gain.

Funeral services were conducted in the West Modesto meeting house August 1 at 10 A.M. by Elders Orlando

Blickenstaff, C. J. Rumble, and Howard Oyler from Romans 8:16-18 to a large and attentive audience. The body was laid to rest in the Wood Colony Cemetery.

—Daniel F. Wolf

PARABLES OF JESUS

(With this article we plan to begin a series on the parables of the Lord, written by our brethren. We hope for good participation that this can be a profitable study. —L.C.)

THE PARABLE OF THE TARES

The inspired words of Psalms 78:2 read: "I will open my mouth in a parable: I will utter dark sayings of old:" In the Gospels of the New Testament are many parables which were spoken by the One who must have uttered the above quotation. For it was through Jesus "That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." (Matthew 13:35)

Let us consider the parable of the tares. (Matthew 13:24-30) We might stand in wonder at this as did the disciples, if it were not for their humbleness in making their lack of understanding known. Which humbleness we must show if we are to know the things of God.

Jesus clearly interprets this parable. (Matthew 13:37-43) The sower, Jesus, sows good seed, for His seed is from God. This good seed, the children of the kingdom, is planted in the field which is the world. Note that this parable takes place in the world, not in the Church. The tares, children of the devil, are planted in the world among the good seed.

This great conspiracy of the devil is easily detected by the servants, for the "good seed" is good seed and the "tares" are tares. Webster defines tare as "a weed of grainfields usually held to be the darnel." A weed, in broad terms, might be defined as a plant out of place. Spiritually speaking, tares are truly mankind out of place.

for God would "have all men to be saved." (I Tim. 2:4)

Unlike the natural in which the seed has no choice, we have a God given choice in what kind of seed we will be. But we should remember that choices given by God should only be made through the guidance and counsel of God Almighty which comes only by diligently searching. Jesus said to let both grow together, but this distinction, according to our choice, remains until harvest, the end of the world.

Something that should be of interest to the reader is in verse 30 when Jesus said to the reapers, "Gather ye together first the tares,.." to which in verse 41 He likened the end of the world when the angels "shall gather out of his kingdom all things that offend, and them which do iniquity..." This can and should bear some of our study, for there is a theory among Christians in more recent times that would have Jesus take the Church out of the world first.

Another scripture to be studied on this subject is in Matthew 24:36-41. Jesus says His coming will be as it was in Noah's day when God sent the flood upon the earth. The people who had not committed their souls to God were partaking of the evils of the world and were not listening for God's voice. As a result, Jesus says they did not know "until the flood came (which was too late) and took them all away." Jesus then completes the comparison with, "So shall also the coming of the Son of man be." Pay particular attention to whom Jesus said was taken away. He continues by saying, "Then shall two be in the field; the one shall be taken, and the other left."

Today we hear of "extremists." Extremism usually has two opposite ends and most times, both are in conflict with God's Word. But can we not say that to be extremely spiritual is acceptable with God? Some Christians do not want to be termed "too spiritual" or "too religious." But who makes up the bundles of tares? Jesus says they are the "things that offend, and them which do iniquity;" and the angels "shall cast them into a furnace of fire: there shall be wailing and gnash-

(Continued on page 16)

HISTORICAL

THE BROTHERHOOD DIVIDED

In 1881-1882 a major division occurred in the Brethren Church, resulting in three distinct organizations known as the "Old Order" party, the Progressives, and the Conservatives. The Progressives and the Old Orders were the minority groups, and the most aggressive.

The tensions between these opposing parties were severe, but the conditions which forced them upon the Brotherhood were from without, and, as in all such revolutions and changes in societies of human beings, they were quietly and imperceptibly operating when the Brotherhood appeared to be in its most prosperous condition.

The causes for this major division in the Brethren Church began to take definite form in the decade from 1840 to 1850 and increased in intensity until by 1860 the mold was so surely cast that only by a full knowledge of what was taking place among them, and humble submission of all the parties involved to divine guidance, could the course have been changed which by that time was so surely set.

In Chronicles of The Brethren, Elder J. M. Kimmel (now deceased), who was a young man at the time, and a personal observer of the events that took place, in describing the movement, says:

As a body of Christian believers the Brethren were for many years a united and harmonious people. But little by little there grew up a diversity of sentiment upon various points of faith and practice which through agitation and controversy finally resolved the Brotherhood into three factions.

The first of the elements alluded to came to be known as the Old Order party which included those who held tenaciously to the long established order and practice of the Church. They viewed with alarm and grief the introduction

of certain innovations which, they held, were unscriptural.

In direct opposition to the Old Order party was the Progressive element which advocated a more liberal and popular policy of church government, and contended for the innovations which the Old Orders opposed. Between these two positions was the Conservative element, composed of all those who could not align themselves definitely with either of the other two elements and yet were in sympathy more or less with the views of one or the other, but generally assumed a compromising attitude upon the points at issue.

Floyd E. Mallot, in Studies In Brethren History, describing this same movement and some of the contributing causes, regards 1850 as a pivotal date and turning point in Brethren history, of which he says:

From 1800 to 1900 occurred the great geographical transformation of America. By 1910 the end of the frontier period was reached; there was no more free land. But meantime a still more significant project was under way: the change from a rural to an urban manner of living, from an agricultural to an industrial economy. The industrialization of America got well under way by about 1850. This date virtually coincides with the turning point in Brethren history. . . . Then the whole character of the entire society of which the Brethren were a part began to change. . .

While in 1790 only 3% of the nation's population lived in America's six cities of 8,000 or more people, by 1860 sixteen and two thirds percent lived in cities. By 1950 hardly more than one sixth resided on farms and were bonafide farmers. There was change in economy, change in interest, change in direction, change in the whole manner of living, penetrating even into remote areas. The change was felt keenly by 1880. Brethren were not exempt from it. It is significant that

the major crisis in the history of Dunkerism culminated in 1881-1883. The Brethren fell into a three-way division. The three resultant groups represented three predominant attitudes toward the rising American industrialism.

One was the emphatic rejection of the new techniques, modes, and manners of the era, insofar as the Church and the direct service of God were concerned. This led to the Old Order organization.

The other extreme was the enthusiastic adoption of the new techniques and the cry for change and progress; hence the Progressive Brethren.

The majority party came to be called "conservatives," although one wonders whether "moderates" or "middle-of-the-roads" would not have been a more accurate designation. This group had the advantage of numbers, with both the inertia and the strength that numbers give, and it had the weakness of a poorly defined position. Many had not thought on the issue at all, and merely stayed with the majority party.

While the changing economy, just referred to, was exerting an influence upon the Church from without, important changes began to be made within which greatly influenced the events that finally resulted in the major division of 1881-1882. Requests began to be made to change the manner of conducting the "Annual Meeting" both as to time and organization.

Prior to 1850 there was no representative brotherhood organization or offices. There was no higher office in the Brotherhood than that of Elders of the local congregations. Brotherhood fellowship and unity of faith was preserved by close communication and personal visitations of the ministry and others from one congregation to another. The "conclusions" of the "Annual Meetings" was the responsibilities of the Elders with their local congregations to put into effect in the churches affected. If help was needed from without,

elders from neighboring churches went to their assistance by invitation and consent of the church needing help.

This order prevailed in the Brotherhood until around the pivotal date of 1850 when it began to be exchanged for a more centralized representative organization of the Annual Meeting with executive committees having delegated authority over local congregations. This practice began in 1849. Thereafter increasing numbers of "committees" were sent by "Annual Meeting" to local churches each year until in the 32 years from 1849 to 1881, two hundred eighteen committees had been sent to nearly two hundred churches to "set them in order;" but their real mission was to bring them into conformity to the new order. In this respect it is significant to notice in the second paragraph of the minutes of 1848 that it is stated, "and though as fully represented as ever before, it is believed that only about one third of the churches had sent messengers." This shows the infancy of the Brotherhood ORGANIZATION at that time.

The relation of these events to the division that occurred in the 80s can be more clearly understood when we remember that until 1825 the total Brethren membership was estimated at not more than 1600; but by 1850 the great expansion into the West was well under way and the increase of membership and new churches was greatly accelerated until in 1860 they were estimated to be twenty thousand; and in 1881 nearly sixty thousand.

This sudden increase of membership from 1600 to 20,000 in thirty-five years, and to 60,000 in the next twenty-five years strongly indicates that the increase was so rapid that many new members and church leaders were probably not well indoctrinated in the former faith and customs of the Brethren, and when new churches were founded on the frontiers where other denominations were making even more rapid growth by methods not formerly approved by the Brethren Church; these new leaders adopted the organizational and evangelistic methods of those nearest to them, and, having gained control of the new Annual Meeting organization, they were in no mood to be hindered by the few Old Order brethren who

could see the folly of some of their methods, but were too much in the minority, and awakened too late to be a moderating influence.

--Daniel F. Wolf

Reprinted from the August, 1958 Pilgrim

(This article concludes the Brethren history series.)

COMMUNION NOTICES

The Salida congregation have agreed, the Lord willing, to hold our fall Love Feast on October 4 & 5. A hearty invitation and welcome is extended to all our members and friends to attend.

—Daniel F. Wolf

We, the members of the Old Brethren in Canada, Ohio and Indiana have chosen October 25 & 26 for a Communion Service at the Wakarusa meeting house. We extend a hearty invitation to the members and friends to be with us on this occasion.

—Elmer Brovont

BAPTISMS

We were made to rejoice once more that the drawing of the Father is still working in the hearts of men and women and that some are willing to respond when Rebecca Coning requested baptism. This was administered on Saturday afternoon August 15, 1975. She is Melvin and Marilyn Coning's second daughter.

—Elmer Brovont

We of the Salida congregation were made to rejoice with the angels in heaven when another precious soul, David Cover, son of Brother Joseph and Sister Carol Cover, was received into our fellowship on August 17 by a public confession of faith and holy baptism.

—Daniel F. Wolf

LITTLE FEET BE CAREFUL

I washed my hands this morning
 So very clean and white
 And lent them both to Jesus
 To work for Him till night.

I told my ears to listen
 Quite closely all day through
 For any act of kindness
 Such little hands can do.

My eyes are set to watch them
 About their work or play,
 To keep them out of mischief,
 For Jesus' sake all day.

Chorus:

Little feet be careful
 Where you take me to;
 Anything for Jesus
 Only let me do.

—Mrs. L. M. Boteman

Selected by Orpha Wagner

Verse to remember:

Thy word is a lamp unto my feet, and a light unto my path.

—Psalm 119:105

Continued from page 10

ing of teeth." (Matt. 13:41,42). "It is a fearful thing to fall into the hands of the living God." (Heb. 10:31)

But what of those who are left as Noah was left by the flood? It is these that Jesus speaks of at the conclusion of His interpretation when He says, "Then shall the righteous shine forth as the sun in the kingdom of their Father." (Matt. 13:43)

May the Lord supply the strength to be faithful to Him who "hath not called us unto uncleanness, but unto holiness."

—Fred Miller

Sonora, California

THE PILGRIM

VOL. 22

OCTOBER, 1975

NO. 10

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

GOD WALKS

Oh, weary child, upon life's rugged way,
With shoulders bowed beneath a crushing load,
And bleeding feet from thorns along the way
That tear and cut all through the blazing day—
If sun and flowers are faded now from sight,
And moon and stars reluctant give no light;
Remember still—
God walks the velvet blackness of the night.

God walks—He ever searches all the ways
To find His child, in cheerless toil along the road;
To wipe the tears from eyes that blinded gaze
On weary miles of ever winding ways—
To softly speak his name, as healing light
Like gentle rain illuminates his flight;
Remember still—
God walks the velvet blackness of the night.

God walks—oh, never think you are alone!
Or that He doesn't care about your cries;
There's not a child of His to Him unknown—
He knows—God knows the ones who are His own.
So put your hand in His, walk in His light,
And everything one day will be made right.
Remember still—
With God there is no blackness in the night.

"If I say, Surely the darkness shall cover me; even the night shall be light about me." (Psalms 139:11)

—Vera Miller
Tuolumne, California

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HARVEST

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Galatians 6:7)

This is harvest time in many parts of our land. The fruits are mostly in, nuts are being gathered, apples are ripe and corn is ready to pick in places. The gardens will soon be blackened by frost and another summer season will be gone.

It reminds us of the harvest in the lives of each of us. The apostle compares our lives to a sowing and reaping of crops. We are constantly sowing some sort of seed--either to the flesh or to the Spirit. When a farmer sows wheat he reaps wheat; when he plants peach trees, he reaps peaches. It is just that simple and that certain in our Christian walk. If we sow to our flesh we shall of the flesh reap corruption. But if we sow to the Spirit, we shall of the Spirit reap life everlasting.

In the same letter (Galatians 5:16,17) the apostle writes, "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."

Perhaps these are just so many words to us unless we understand how we sow to our flesh or to the Spirit. Sowing is dropping seeds. Perhaps the seeds could be understood as our thoughts, efforts, words, deeds. We drop a few flesh seeds when we let our eyes look on and our ears listen to the things that please only the carnal nature. John Bunyan in The Holy War pictures the individual as the city of "Mansoul" with the adversary concentrating his assault particularly on the "ear gate" and the "eye gate". Through these gates he gained entrance and had control of the city until

Emmanuel and His captains laid seige and finally took the city again by assaulting and entering the gates. We can let in foolish and corrupt stories and jokes, music and pictures that entertain only our senses and give no glory to God. In this way we sow to the flesh.

On the other hand we can drop Spirit seeds if our eye is "single" for God. We can read God's Word, hear the testimonies to God's grace and have our hearts tuned to appreciate good things.

We spread seeds with our tongues--seeds that will bring a harvest as certainly as good seeds and weed seeds sprout and produce. How is our conversation? Are we more comfortable talking about the latest government blunder or can we speak freely of what God has done for us? Did we drop any "kind word" seeds today? Kind words produce a harvest of encouraged souls and loving response.

In the training of our children we can see the seeds falling, taking root and growing rapidly. Here our example is so important. Sometimes we don't see the seed dropped and only realize later that an unwanted plant grew in the heart of a tender child as a habit begins to develop. They are copying us in our good or bad habits and we cannot prevent it. We can only be careful to spread the right seeds and trust God for the harvest in their lives.

The use of our time in general and our spare time in particular tells us if we are sowing to the flesh or the Spirit. Someone has proposed this as a good test of our motives: What do we think and how do we act when we know no one sees us?

Also in the same epistle to the Galatians (5:19-21) Paul gives a list of the works of the flesh: "Adultery, fornication, uncleanness, lasciviousness (lustfulness), idolatry, witchcraft, hatred, variance (lack of harmony), emulations (rivalry), wrath, strife, seditions (conduct against government), heresies, envyings, murders, drunkenness, revellings, and such like." The list is surprisingly up-to-date. It seems that the carnal nature doesn't change but produces seed that carries through true to its kind to the end of the world. The apostle

could have taken the list from the articles of any big city newspaper.

On the other hand is the fruit of the Spirit: "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."(!)

Is it possible to live this way and sow to the Spirit, or is it something out of our reach? It is possible, but it is out of the reach of the man living after the flesh and not born of God. We must be born of the Spirit, and that is the work that God will do in our hearts through Jesus Christ. Paul in Romans 8:8,9 concludes: "So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."

Sowing to the Spirit means holiness and produces holiness. It is unattainable for man without the sacrifice of Jesus for sin and the work of the Holy Spirit in the heart.

Some day there will be a final harvest. It is described in Revelation 14:14-20. The whole earth will be reaped by angels with sharp sickles. God will then make the final separation of the wheat from the tares, the saved from the lost. May it not be with us as it was with the Israelites when they were taken into captivity because of their sins and idolatry--their sowing to the flesh. Jeremiah lamented the cry of a fallen, defeated people: "The harvest is past, the summer is ended, and we are not saved." May the harvest find us redeemed and saved, ransomed by Jesus' blood. "To him be glory and dominion for ever and ever. Amen." --L.C.

If all that we say
In a single day
With never a word left out,
Were printed each night
In clear black and white,
'Twould prove queer reading no doubt.

—Youth Companion

WILL WE BE READY?

One recent day the electricity to our home was off for several hours while crews of men worked on the power lines, making the necessary repairs to prepare for the upcoming winter season.

Two men had come to our home at different hours and warned us in advance: the power would be off at 9 a.m. on two days. They gave us the approximate hour of when the electricity should be turned back on for our use.

I watched the clock that morning, as I knew the power would cease at 9 a.m. I scampered to make sure all home duties were cared for that use water and electricity, and I was made aware of how fully we depend upon the luxuries in the home. I wondered if I would be ready! I wondered if the men may be early . . . or late. They were prompt and I was not completely ready--almost, but not totally ready--which gave me such a "lost" feeling . . . not afraid, but so lost! It was as if I wished to be able to ask the men to turn the power back on for a few moments more. I needed only a little more time! Then, my thoughts turned to our Lord's return. When He comes, we cannot ask for more time. Let us be watching and be completely ready!

We had the warnings so plainly given two days in advance of the loss of power, and we believed these men to speak the truth. We have the warnings in our Scriptures, and they are so plainly given--yet we know not the day, nor the hour when He will come again, but we know He is coming! He is being patient and waiting for us to give our life to Him. Why are some waiting so long? Oh, may they not wait too long! Time will not always be. Someday, the clock will be silent as when electricity is off.

Some tend to drift along from one day to the next--apparently thinking there is a future ahead of them in this life, and death is the most pushed-aside thought. But we must remember, "the old must die, but the young may die." Do we pause to think of our life coming to a close on this earth? Then, where will our soul be?

Our Lord is coming again and I feel the time may be soon. It may be much sooner than we think. Will we be ready?

Humbly submitted,

Leona Miller

MiWuk, California

OUR SAINTED DEAD

Departed friends; where have they gone?

We miss them every day;

The vacant chair, the couch, the room,

All teach, they've gone to stay.

They're gone to live beyond this vale

Of sorrow, pain and death,

A life that ne'er grows old nor frail,

Nor gasps for fleeting breath.

No darkness falls upon that land,

Nor light from sun or moon,

But clearer light, from God, the Lamb,

Shines one eternal noon.

No evil thing shall enter in

To mar that sacred place;

But children of the Heavenly King,

Sing God's redeeming grace.

By Elder J. S. Mohler (1831-1911)

From Kingdom Songs Hymn Book

Selected by Miriam Hanson

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

—Revelation 21:22,23

NEWS NOTES

Sometime this year the world will reach a four billion population mark, and with that base population, it will take only 10 more years to produce another billion people.

—Sonora Union Democrat

A study was made of how much food Americans waste by checking garbage cans and discarded trash. The study involved 450,000 people in Tucson, Arizona. Nearly 10 million dollars worth of edible food was tossed out every year. The researchers found that 60% of the garbage was wasted food: whole uncooked steaks, pastries, fresh fruit. 10% of the food brought into the households ended up in the garbage.

—Young Companion

Actual and potential beneficiaries of Veterans Administration benefits include 29.4 million living veterans, their 66 million family members, and four million survivors of deceased veterans—nearly half the population of the United States.

—The Torch (Veterans News)

Haiti has been called an Island of Hunger, and there are reports that nearly 300,000 of its people face possible starvation this year. Large portions of the island have been without rain for more than six months.

The government of Haiti has been regarded as one of the most corrupt and repressive in the Western Hemisphere, aggravating a situation already grown desperate because of an uncertain tropical climate and an eroded and leached out soil. The limited acreage of good bottom land is said to be owned by the ruling government family and by American sugar growers.

Mennonite Central Committee, Akron, Pa., and Son-Light Missions, Sugarcreek, Ohio, are Mennonite agencies with programs of relief in Haiti.

(Adapted) —The Sword and Trumpet

OBITUARY

MARY MAGDALENE PRICE, daughter of Solomon E. and Mary S. (Maffit) Price, was born in her grandparents' (Elias and Mary Magdalene Maffit) home near Carson City, Michigan. She lived in Michigan until October, 1909 when with her parents she came to California where she lived until 1940. She then went to Indiana where she lived until 1972 when her health made it necessary for her to not live alone. She returned to California where she spent her last few years with her sisters. She was taken to the River Bluff Convalescent Hospital in January, 1974 where she was lovingly cared for until her call came at 10 p.m. October 10, 1975.

She was baptized in 1912 and was a member of the Old Brethren German Baptist Church where she has been greatly missed. She leaves 2 brothers: Arvine J. and Joseph E. Price; three sisters, Celesta O. Price, Orpha E. Wagner and M. Esther Gish; 9 nephews, 2 nieces, 29 great nephews and nieces and 6 great great nephews and nieces.

Services were held October 14 at 3 p.m. in the Old Brethren meeting house at Salida by Brethren Orlando Blickenstaff, Daniel Wolf and Walter Heinrich. The text was St. John 11:28 and hymns were #378, #396 and #522. Burial was at Wood Colony Cemetary with Brother Howard Oyler officiating. The hymns were #446 and #403.

The family wishes to thank all who have been so kind and helpful.

We wish God's blessing on all.

--The Family

Why do we mourn departing friends
Or shake at death's alarms?
'Tis but the voice that Jesus sends
To call them to His arms.

Are we not tending upwards too
As fast as time can move?
Nor should we wish the hours more slow
To keep us from our love.

Old Hymn Book

PARABLES OF JESUS

THE PARABLE OF HIDDEN TREASURE

Matthew 13:44

Have we ever found an earthly treasure? Yes, I have. My father and I were out cutting wood a few years ago, and we found some money under a bush. It was very exciting, and we were eager to look for more. We even went and told our loved ones at home about it, and they became very excited about it, too. But this was only a valuable earthly possession.

If we have found the Lord Jesus Christ and His love and mercy toward us, we have found the true treasure.

Jesus has died upon the cross of Calvary for my sins and for yours. He has made the way possible for you and me to have salvation, peace and joy in this life, and hope of everlasting life with Him in glory. Is this true treasure? O yes it is! It is treasure that the world does not have but could have if they would believe on Jesus and repent and be baptized and receive the gift of the Holy Spirit.

Are we excited about Jesus and the wonderful plan of salvation and continue to seek and do His will in our lives each day? Or are we so blinded by the possessions of this earth that we forget to tell others about the hope of our salvation?

Are we like the rich young ruler (Matthew 19:16-24) that came to Jesus for eternal life, and Jesus said unto him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."

Matthew 6:19-21 says, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

Is Jesus the treasure of our hearts and lives? If so, we have found the most valuable treasure. And if

we have not, we are missing the most valuable treasure we could ever have.

There is a hymn we like to sing about the true treasure and precious love of Jesus.

Hymn 53

There is a name I love to hear;
I love to sing its worth;
It sounds like music in mine ear,
The sweetest name on earth.

It tells me of a Savior's love,
Who died to set me free;
It tells me of His precious blood
The sinner's perfect plea.

It tells of One whose loving heart
Can feel my smallest woe:
Who in each sorrow bears a part
That none can bear below.

Jesus! That name I love so well,
The name I love to hear!
No saint on earth its worth can tell;
No heart conceive how dear.

This name shall shed its fragrance still
Along this thorny road--
Shall sweetly smooth the rugged hill
That leads me up to God.

—William Cawmer
Sonora, California

PERFECT PEACE

Walking with the Master,
Talking with Him, too,
Giving thanks and honor
Every moment through.

Singing and rejoicing,
Cheering every hour,
Claiming Christ as Savior,
Resting in His power.

—Ruth R. Martin

HISTORICAL

With this issue we begin a new series in our "Historical" department. We hope to study some of the ancient cities and learn a little about what part they played as God gave witness to His plans through the ages. We start with Nineveh and hope to include Babylon, Damascus, Athens, Rome, and perhaps some of the cities of Asia Minor where the Church flourished in the early years. --L.C.

NINEVEH

It was a dark day for the people of Jerusalem in 701 B.C. King Sennacherib of Nineveh had been invading the country of Judah, and one by one the fortified cities of Judah had been taken. Israel had fallen to this great army twenty years before. To finish the conquest the Assyrian king had sent his general Rabshakeh to Jerusalem to take the stronghold of King Hezekiah. Rabshakeh came from his great host to call to the people of Jerusalem to surrender. King Hezekiah had issued orders not to answer Rabshakeh, but he ranted on and on in the Jewish language boasting before the people on the wall of what he would do to the city and its king.

These helpless people trapped in their city, though they feared the enemy, under devout King Hezekiah and the prophet Isaiah trusted the Lord. And Rabshakeh made one great fatal mistake: he boasted against the God of Heaven. Isaiah and the king turned to God in submission and prayer, and God answered through the prophet: "Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city to save it for mine own sake, and for my servant David's sake. Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore

and five thousand: (185,000) and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh." (Isaiah 37:33-37)

Thus was accomplished by the Lord one of the great victories for Judah and a humiliating defeat for the Assyrians. Archaeologists have found thousands of records of the Assyrians at Nineveh, and Halley records this about King Sennacherib: "Sennacherib's own account of this invasion has been found, on a clay prism which he himself had made. It is now in the Oriental Institute Museum of Chicago. It says: 'As for Hezekiah, King of Judah, who had not submitted to my yoke, 46 of his fortified cities, and smaller cities without number, with my battering rams, engines, mines, breaches and axes, I besieged and captured. 200,150 people, small and great, male and female, and horses, mules, asses, camels, oxen, sheep, without number, I took as booty. Hezekiah himself I shut up like a caged bird in Jerusalem, his royal city. I built a line of forts against him, and turned back everyone who came forth out of his city gate. His cities which I captured I gave to the king of Ashdod, king of Ekron, and king of Gaza.' While no Assyrian king would ever record a defeat, such as Sennacherib's army received before the walls of Jerusalem (II Kings 19:35,36), it is significant that he did not claim to have taken Jerusalem. It is indeed a most remarkable confirmation of Biblical History." (Halley's Bible Handbook, page 225, 226)

King Sennacherib's reign was perhaps the high point of the Assyrian kingdom. His capital was Nineveh, the great city of the north part of the Tigris-Euphrates Valley. 300 miles north of Babylon, this city was Babylon's rival for centuries. When Nineveh was strong Babylon was weak and vice versa. Their histories were interwoven and together they occupied the whole area between the Tigris and Euphrates Rivers.

Nineveh was founded by Asshur of the people of Nimrod (Genesis 10:11) who was a great grandson of Noah. The city itself occupied a space about 3 miles

long and about 1 mile wide. It was surrounded by a huge wall 100 feet high, 8 miles long and wide enough on top that 4 chariots could be driven abreast of each other. Greater Nineveh included Khorsabad in the north and Calah to the south and covered an area 30 miles by 10 miles. This larger area in turn was protected by 5 walls and 3 moats so that it was extremely strong from a military standpoint. It likely refers to this greater area in Jonah 3:3 where Nineveh is described as "an exceeding great city of three days' journey."

When we think of Nineveh we are reminded of Jonah and his unusual mission there. Nineveh rose to world power about 900 B.C. and Jonah was sent there by God about 785 B.C. The Assyrians were Israel's bitter enemies--cruel, warlike and thieving. This explains why Jonah was so reluctant to carry out God's command to preach to them, and also his bitterness when God spared the great city.

The repentance and temporary change in the people of Nineveh in Jonah's time no doubt postponed the downfall of the northern kingdom of Israel. Not too many years later, however, the Assyrians were plundering Israel and carrying away captives. In 734 B.C. the Assyrians under King Tiglath-pileser attacked Israel in response to Judah's call for help. They carried away captive the north part of Israel. (Galilee) (See II Kings 15: 29) Samaria, the remaining part of Israel under King Hoshea was later attacked and placed under tribute by King Shalmaneser, the successor to King Tiglath-pileser. He may have been content to leave them in peace this way, but King Hoshea made a secret alliance with So, king of Egypt and discontinued his tribute to Nineveh. So Assyria came against Samaria and besieged it three years. (II Kings 17:1-6) Shalmaneser died in this siege and King Sargon II completed the destruction of Samaria and took the people captive in 721 B.C.

So ended the kingdom of Israel leaving only Judah. The Assyrian king sent people from Babylon and Syria to live in the cities of Samaria. Read this history of the Samaritans in II Kings 17:24-40.

Nineveh and the great Assyrian kingdom continued until 607 B.C. when they fell for the last time to the Babylonians and Medes. The doom of this cruel wicked city was prophesied by the prophet Nahum over 20 years before its fall. "Woe to the bloody city! it is all full of lies and robbery; the prey departeth not; the noise of a whip, and the noise of the rattling of the wheels, and of the pransing horses, and of the jumping chariots. . . Behold, I am against thee, saith the Lord of hosts. . . And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who shall bemoan her? . . ." (Nahum 3:1-7)

Nineveh was so completely destroyed that for many centuries no one knew where it had been and some believed that its history was only a legend. In 1845 the site was positively identified and the remains of magnificent palaces and buildings were uncovered. One Assyrian king, Assur-banipal, had collected a library of over 100,000 volumes. Much of this has been uncovered and has given archaeologists a rich history of Assyria and ancient Babylon.

Perhaps the most important thing to remember about Nineveh is that they were the nation God used to punish and captivate the northern kingdom of Israel. They nearly succeeded also in the conquest of Judah, and no doubt would have, but for God's intervention. Remember, too, that they were the people who repented so wholeheartedly at the preaching of Jonah. --L.C.

Information from Halley's Bible Handbook,
Encyclopaedia Britannica and various books of The Bible.

CHANGES IN THE 1975 ADDRESS BOOK

Flora, Buford Rt. 4, Union City (317) 964-3636

Royer, Timothy 21825 C.R. 38 Rt. 5, Goshen

WHEN WE GO HOME

When we go home,
Will the broad sea lie all at rest?
Or shall the breakers roar
With riot of the deep,
Scorning the voice of sleep,
And with billowing sound
Shall we go Home.

It matters not;
That going home will be the same:
The virgins will be there,
God's loved, the true and tried,
Bound for the other side,
In robes of light divine
Shall meet us in the air.

I think the mighty ocean's roar
Shall melt away in Peace;
In lullaby of foam;
And Heaven's gold will glow in the vast vault
When we go Home.

Selected by Ella Garber

A truth expressed by Sundar Singh printed in World Vision Magazine: "While sitting on the bank of a river one day, I picked up a stone from the water and broke it open. It was perfectly dry in spite of the fact that it had been immersed in water for centuries. The same is true of many people in the Western World. For years they have been surrounded by Christianity. They live immersed in the waters of its benefits. And yet it has not penetrated their hearts; they do not love it. The fault is not in Christianity, but in men's hearts which have been hardened by materialism and intellectualism."

CHILDREN'S PAGE

The Disciples Meet Trouble

When Jesus left His disciples and ascended to Heaven, He sent the powerful Holy Spirit to live in their hearts and show them what to do. They obeyed God and preached the good news that Jesus came to save sinners. The new Church grew and grew as more and more people decided to follow Jesus and were baptized.

Soon the rulers who opposed Jesus when He was here began to be alarmed at the way His followers were increasing. With wicked hearts they tried to stop people from teaching about Jesus. They began by arresting Peter and John for healing a lame man in the name of Jesus. Then the rulers threatened them and commanded them to stop teaching in the name of Jesus. Read Acts 4:13-33 to find out how Peter and John answered them and what happened.

Fill in the missing words and find the answers to the questions:

1. "And they called them and commanded them not to _____ at all nor _____ in the name of Jesus." (Acts 4:18)
2. What did Peter and John answer? (Acts 4:19,20)
3. What did the disciples do when Peter and John returned? (Acts 4:24)
4. "And now, Lord, behold their _____: and grant unto thy _____, that with all _____ they may speak thy word." (Acts 4:29)
5. What happened when the disciples prayed so earnestly? (Acts 4:29)
6. "And with great _____ gave the apostles witness of the _____ of the Lord Jesus: and great _____ was upon them all." (Acts 4:33)

THE PILGRIM

VOL. 22

NOVEMBER, 1975

NO. 11

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

THANKS TO GOD

Thanks to God for my Redeemer,
Thanks for all Thou dost provide.
Thanks for times now but a memory,
Thanks for Jesus by my side!
Thanks for pleasant, balmy springtime,
Thanks for dark and dreary fall.
Thanks for tears by now forgotten,
Thanks for peace within my soul.

Thanks for prayers that Thou hast answered,
Thanks for what Thou dost deny.
Thanks for storms that I have weathered,
Thanks for all Thou dost supply.
Thanks for pain, and thanks for pleasure,
Thanks for comfort in despair.
Thanks for grace that none can measure,
Thanks for love beyond compare!

Thanks for roses by the wayside,
Thanks for thorns their stems contain!
Thanks for home and thanks for fireside,
Thanks for hope, that sweet refrain.
Thanks for joy and thanks for sorrow,
Thanks for heavenly peace with Thee.
Thanks for hope in the tomorrow,
Thanks through all eternity!

Anonymous Swedish Hymn

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THANKS BE TO GOD

This expression is found only in Paul's letters to the Corinthians, and there it is found four times. Surely this exclamation is placed in these corrective epistles for a definite purpose. It could be that thanksgiving was one of the virtues lacking in this church that was so plagued by other heresies and mistakes.

Corinth was a rough trade city of Greece. With a population of 400,000, it was one of the largest in the Roman Empire. It was situated on a main trade route-- in one direction with Rome and points west on the Mediterranean and in the other direction with Athens, Ephesus and Asia Minor. Though it was principally commercial, Corinth was only 50 miles from Athens, the center of learning and culture. They had much of the "wisdom of the world."

The religion of Corinth was idolatrous. Venus was their idol and she was worshiped in one of the most prominent buildings of the city. This worship included the services of 1000 priestesses who were really public prostitutes catering to the lusts of a degenerate people. It was into this kind of an ungodly culture that Paul came preaching the Gospel of Jesus Christ and Him crucified.

Many in Corinth responded to the Gospel and were delivered from the bondage of sin. But there were many temptations there, and it is no wonder that Satan infiltrated the fast growing church and planted heresies and disorders. Paul's epistle is written to correct the problems, and it stands as a vivid lesson to people of all ages. The problems are exposed and the remedies given. Under the inspiration of the Spirit Paul was able to touch the problems and bring whole hearted response and correction.

When we ponder the Corinthian situation we are made to realize that they (as well as we) could certainly say "Thanks be unto God." The Christians there had been delivered from their former idolatry and all the attendant sins spoken of in I Corinthians 6:9-10. Paul writes "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

We would like to consider the four expressions of thanks to God. II Corinthians 9:15 says, "Thanks be unto God for his unspeakable gift." God loved the world enough to give this gift--His only begotten Son--that whosoever believeth on him should not perish but have everlasting life. We are careful to thank our friends and show our appreciation when they give us even small gifts. How much more should we be careful to return to our heavenly Father thanksgiving and praise for His greatest of all gifts--unspeakable because the half cannot be told of His great value.

II Corinthians 8:16: "But thanks be to God, which put the same earnest care into the heart of Titus for you." Here was a cause for thanksgiving: Titus loved and cared for the church at Corinth. He was sent by Paul to help them in their difficulties. He was also able to help them. How glad we can be, too, for faithful brethren and sisters into whose hearts God has put earnest care for us. We are here to help each other--build each other up--encourage each other to good works and sharing of means as Titus taught the Corinthians.

II Corinthians 2:14: "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place." The cause for thanksgiving here is triumph in Christ over sin and Satan in our lives. The apostle follows with this verse: "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish." The saved have the savour or sweet smell and flavor of life even now. And the ones who perish already have the odor of death. Thanks be to God for this triumph which we can experience here and now. The song Rock of Ages says:

Be of sin the double cure,
Cleanse me from its guilt and power.

We can be free from guilt because of the atonement on the cross and God's forgiveness, and free from sin's power because of the working of God in our lives enabling us to give up our sins. All of this is cause for thanksgiving and praise.

The fourth expression of thanksgiving is I Corinthians 15:57: "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." This verse is set in the chapter of Paul's instruction on the resurrection. The victory spoken of is the victory over death and the grave. Jesus says "Because I live, ye shall live also." In Hebrews 2:14 it says ". . . that through death he might destroy him that had the power of death, that is, the devil." Death is the enemy that will finally be destroyed. How thankful we should be that we need not fear it.

There are many other areas for thanksgiving in our lives. We owe thanks to God for life itself and all that sustains it. But for the Corinthians and for us, victory over sin and over death through Jesus Christ, God's unspeakable gift, should bring forth our exclamation of "Thanks be to God" and our hearts devotion, praise and adoration. --L.C.

FORGIVE AND FORGET

Our willingness to forgive and forget is made possible by God's love. Love produces the fruit of compassion, and compassion helps us to forgive and forget.

I recently became aware of this through a painful experience. Having been hurt by a broken promise, I prayed for God's help to rise above my disappointment. Secretly, I hoped that my friend would see her mistake and apologize. But her excuses and acting as though nothing had happened increased my pain. "Oh, Lord, help me to forgive," I prayed.

And then I was able to shift my eyes from myself to my friend. I saw the forces which affected her and the

insecurity which caused her to change her mind. My heart was touched with compassion. No longer was I tempted to feel that she deserved the turmoil her decision had caused. Instead, I sympathized with her. After praying, I was able to communicate this, and the breach was closed. I forgave, and time will bring the healing of forgetfulness.

Forgiving can be instantaneous, but forgetting is a gradual process. How we long to forget unpleasant experiences and wish they could be wiped out in an instant! While some memories may never be erased, they need not be recalled in bitterness. It is actually the unpleasantness, not the events themselves, which we want to forget. If we discipline our minds to think of the positive effects of situations, we'll reach this point more quickly.

Every adversity is an opportunity to grow spiritually and to improve ourselves. If we believe this, we can appreciate the challenge of being hurt. As we explore the possibilities for growth, the unpleasantness dies, and we emerge better persons. Learning to forgive from our hearts can prove an invaluable lesson.

We cannot pray the Lord's Prayer, if we cannot forgive. Or at least we should not expect forgiveness, for we are asking for it in proportion to our willingness to forgive.

If we take a hard look at ourselves, and see how much mercy the Lord has had on us, we look at others with more leniency. Even if we say, "I would never do that," we might find that we had advantages in being taught to do differently. Or even if they knew better, they may have failed at a moment of weakness. We are often ignorant of circumstances which cause another's actions. Are we ourselves so perfect? Do we never hurt others?

I often search myself and wonder if and how I may be hurting others. I see many faults and know that I often disappoint the Lord with my failures. Can I then expect others to be perfect? No... Since God is merciful to me, I shall forgive and forget.

--Miriam Sauder

Selected from Gospel Herald

PARABLES OF JESUS

THE MAN THAT PLANTED A VINEYARD

Mark 12:1-12

This parable was pointed to the Jews, showing them exactly what they had done to the majority of the prophets that God had sent to them.

Luke 13:34 tells us this: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!"

And of course, last of all, they took God's only Son and crucified Him, putting Him to death, just as it says in the parable Jesus told them. "What shall therefore the Lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others."

God had called the Jews to be His chosen people, but as a nation they rejected Him. This caused the apostle John to write (John 1:11-12) "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The apostle Paul also had trouble with the Jews. At one time in Corinth, when Paul told them that Jesus was the Christ, they "opposed themselves and blasphemed," so Paul "shook his raiment and said unto them, Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles."

The Lord ended the parable by saying, "And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: This was the Lord's doing, and it is marvellous in our eyes?"

God's plan will never be defeated. The builders rejected Him and put Him to death, but in so doing redemption was made for all men. And God, by His power, has set Jesus "at his own right hand in the heavenly places, Far above all principality, and power, and

might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all." (Ephesians 1:20-23)

--Timothy Royer
Goshen, Indiana

TREASURE IN HEAVEN

Our dear Papa and Grandpa was called to his eternal Home in Glory one early morning recently. He answered the call he had talked about so often and was waiting for, slipping away quietly in peace. He had told us, "The heart is almost there."

As our little family stood in his bedroom that evening our Daddy said, "Papa is gone, but here are all his things. He didn't take any of them with him, did he?"

"For where your treasure is, there will your heart be also." (Matthew 6:21)

—Martha Cover

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THE LEPER WHO DID NOT RETURN

I meant to go back, but well you may guess
I was filled with amazement I cannot express,
To think that after those horrible years,
That passion of loathing and passion of fears
By sores unendurable eaten, defiled,
My flesh was smooth as the flesh of a child!
I was drunken with joy, I was crazy with glee,
I scarcely could walk, and I scarcely could see
For the dazzle of sunshine where all had been black;
But I meant to go back, oh, I meant to go back!

I had thought to return; when my people came out,
There were tears of rejoicing, and laughter, and
shout;
They embraced me--for years I had not known a kiss;
Ah! the pressure of lips in an exquisite bliss.
They crowded around me, they filled the whole place;
They looked at my feet and my hands and my face;
My children were there, my glorious wife,
And all the forgotten allurements of life.
My cup was so full I seemed nothing to lack;
But I meant to go back, I meant to go back.

I had started--yes, Luke, I had started--to find
The Healer so mighty, so tender and kind;
But work pressed upon me, my business, you know,
For all of those years I was forced to let go;
I had tools to collect, I had orders to get;
I found my poor family burdened with debt;
My time was all taken with labor and care;
The days went more swiftly than I was aware,
With the practical problems I had to attack;
But I meant to go back, oh, I meant to go back.

I never supposed He would wait my return--
Just one of the ten--and would linger and yearn
As you tell me He did; why, Luke, had I THOUGHT,
There is no one on earth I would sooner have sought;

I'd have shown Him my body, all perfect and strong;
I'd have thanked Him and praised Him before the great
throng;
I'd have followed Him gladly forever and aye
Had I thought that He minded my staying away--
He so great, I so little and paltry!--alack,
Had I only gone back! had I only gone back!

—Selected

NEWS NOTES

Private Protestant schools are proliferating rapidly in the United States, and it is estimated that there are now some 7000 units, with an enrollment of close to one million pupils. In behalf of their children, parents have now to face the facts of unacceptable textbooks, ill behavior and even violence, a totally secular curriculum, and a denial of any forms of religious expression in the public schools. In actuality, this is not freedom of religion, but a forced accomodation in education to the totally secular state system.

—The Sword and Trumpet

The National Retail Merchants Association estimates that an average of \$7.5 million worth of goods "disappears" from stores ever day, perhaps half of it leaving with crooked employees—including management and security personnel.

—Newsweek

To produce one barrel of beer, United States brewers use 44 pounds of grains, and in 1972 breweries produced 140 million barrels of beer. Another 140 million pounds of grain, mostly corn, was used to produce 73 million gallons of whiskey and other alcoholic spirits. This is but one more illustration of how this and other nations need to sort out their priorities, particularly in the face of world hunger.

—The Sword and Trumpet

OBITUARY

JOSEPH IMMEL COVER, oldest child of Joseph M. and Anna (Mohler) Cover was born February 24, 1891 and passed peacefully away at home November 13, 1975 having lived over 84 years.

His birthplace was Covington, Ohio where he spent his early childhood. In 1897 he moved with his parents and family to Covert, Michigan where he attended school and grew to near manhood. In 1908 the family moved across the country to Modesto, California. There he met Weltha M. Upton, and they were married on February 28, 1914. They spent nearly 62 years together. They lived successively in Arizona, Ripon, Long Beach and Modesto where they raised their family of 4 boys and 2 girls. In 1947 they moved once again to the area now known as Mi Wuk Village in Tuolumne County. They spent their last days together there among the pines and cedars which they enjoyed so much. There they encouraged and helped in the building of the Mi Wuk Church.

At 16 years of age Papa answered Jesus' call to follow Him. This was in Michigan where he was baptized. He loved the Lord and walked with Him till the Lord took Him. His hope was in the cleansing blood of Jesus and the grace and mercy of God for which he prayed until the very end.

He was elected to the ministry in 1934, ordained an elder in the Old Brethren Church, and preached the Gospel until shortly before his passing. The service of God was a special joy to him. The Lord's Day was his best day, and he never wanted to miss attending meeting. He set a good example in his stand for the truth and his love for the brotherhood.

Papa followed the trade of carpentry. He also operated a small farm, and in middle age attended a Chicago school to learn Swedish Massage. Assisted and encouraged by Mama, he practiced massage for about 30 years and enjoyed this ministry to the sick and crippled. He loved to sing and even sang the day before

his death. He wrote several hundred poems, many Christian articles, and carried on a large correspondence with distant relatives and friends.

Since Mama's illness, Papa has spent many hours caring for her, and until recently was at her bedside in Sonora Convalescent Hospital nearly every day.

Papa enjoyed his family. He was a good father and husband and we will miss him. Left here are his wife, Weltha, and his children: Rudolph, Chester, Lois Shirk, Anna Bither, Joseph L., and Leslie. He leaves a brother, James, and 4 sisters: Ruth Barton, Alice Skiles, Ella Wagoner and Esther Wagner. He also leaves 28 grandchildren and 23 great-grandchildren. One sister, Orpha Barton, and one great-grandchild preceded him in death.

Funeral services were held Sunday, November 16, 1975 at 2:00 p.m. in the Modesto German Baptist Meeting House by Elder Daniel Wolf and Elder Walter Heinrich. The pall bearers were all grandsons. Burial was in Wood Colony Cemetery.

The Family

I'M GOING HOME

I'm going home, I would not wait
Too long beside the open gate.
My time is short, day almost done,
And soon to view the setting sun.

I'm going home, lights brightly gleam
Beyond the darkly flowing stream.
Loved ones are waiting over there
In slumber land all free from care.

I'm going home--the road seems long
Sunshine and shadows, tears and song.
Upward and on, the end in view,
The gate ajar, the passing through.

I'm going home, the thinning veil,
Light gleaming through, and furling sail;

In harbor safe from sea storm roar,
Anchor cast when day is o'er.

I'm going home, music and song
In muted measure floats along,
Across the sea up river dark
Where now is moored my waiting bark.

I'm going home, my Lord is there
In glorious mansion, palace fair
There tree of life in beauty grows,
Where life's pure water ever flows.

I'm going home for slumber rest,
That sleep in peace is of the best,
Angels to guard that resting place
Till I see Jesus face to face.

I'm going home where dreams come true
Where God is making all things new.
Where sin and sorrow cannot be
So near unto the crystal sea.

I'm going home--weep not for me,
Eternal scenes I long to see;
Though death may send in time and place
My body to its dwelling place.

I'm going home no more to die,
For God is calling from on high.
Through open gate, by shining way
I go to rest till dawning day.

I'm going home--may we find bliss,
Together be where Jesus is,
As lulled to sleep till wakened there
By trumpet call and morning fair.

Then hand in hand arise and go
To palace grand by river flow,
And tree of life before the Throne
Where God will gather all His own.

--Joseph I. Cover

HISTORICAL

ANCIENT BABYLON

Babylonia or Chaldea is the southern part of the region between the Tigris and Euphrates Rivers. The chief city of this region was Babylon although in ancient times other cities were more important. The geographical term, Mesopotamia, refers to the whole land between the rivers and includes Assyria. This is part of a still larger area including Syria and Palestine and called the Fertile Crescent. Much of Bible history took place here near the center of the largest mass of land on the surface of the earth.

Babylonia's history is perhaps as old as the history of man. It was likely here that God planted a garden and placed the first man and woman. Traditions and inscriptions seem to indicate the city of Eridu 150 miles southeast of Babylon as the possible site of the Garden of Eden. The Bible account (Genesis 2:14) locates it near the Hiddekel (Tigris) and the Euphrates Rivers.

Halley lists the cities before the flood as, Eridu, Obeid, Erech, Susa, Tepe Gawra, Ur, Kish, Fara, Sippar, Larsa, Jemdet Nasr besides others. The area was one of frequent floodings but archaeologists have found at some of the cities a thick layer (5-8 feet at places) of silt indicating the great flood of Noah's time. The cultures above and below this deposit were distinctly different.

After the ark landed in the mountainous area north of Mesopotamia, it seems that men once again returned to the fertile valley. Nimrod was instrumental in founding or re-establishing some of the cities including "Babel" (Genesis 10:8-12) and seems to have been the first king. The tower of Babel was built here and it was likely either Babylon or perhaps Borsippa 10 miles southwest of Babylon. Ruins of ancient towers are at both places and inscriptions have been found telling of restoring such a tower. It seems to be a pattern of the heathen worship of the area to build towers or "ziggurats" for the worship of their idols.

Between the flood and the time of Abraham, Babylonia consisted of separate cities or small kingdoms in constant conflict with each other. Halley lists them as Kish, Lagash, Erech, Ur, Eridu, Nippur, Accad, Babylon, Larsa, Fara among others.

At one time Abraham's home town, Ur, dominated the whole region over to the Mediterranean Sea. About the time of Abraham, however, Babylon came into power under the warrior and lawgiver, Hammurabi. One of the greatest of all archaeological discoveries was the finding of Hammurabi's Code written on a huge black stone polished and finely engraved with the laws of Babylon under King Hammurabi about 2000 B.C. (See the picture of this stone on page 50 of Halley's Bible Handbook.)

Encyclopedia Britannica reports that the shifting of the course of the Euphrates River was instrumental in giving Babylon advantage over the other cities of the region. Kish, a few miles east had been flourishing until the river moved away from Kish close to Babylon.

Babylon continued as a dominant power until it was destroyed by Sennacherib of Assyria in 689 B.C. It was rebuilt by Esarhaddon, another Assyrian king, again rebelled against the Assyrian power but was besieged and conquered by Assur-banipal, still another king from Assyria. It remained for Nebuchadnezzar to rebuild Babylon and bring it to its greatest fame. This we will outline in the next issue. --L.C.

Information from Genesis, Halley's Bible Handbook, Encyclopaedia Britannica, and Oxford Bible Atlas.

DABBLING IN THE OCCULT

There seems to be a kind of borderline interest in the occult, or occult things, which constitutes a danger to Christians. We refer to playing around with astrology, ouija boards, palmistry, ESP, and similar things.

Sometimes this is in the form of curiosity. There is just so much talk and literature and traffic in the

shady kind of spirit practices that people wonder what is going on.

With still others, there may be a form of morbid interest in the occult. A person by his emotional makeup is credulous, or is excited by an unusual phenomenon. He is inclined to inquire into the mysterious and to believe what he sees and hears, or what he thinks he has seen or heard. He is fascinated by the dramatic, the unusual or the sinister. In such cases persons by their very interest throw themselves open to the powers of the nether world, with sometimes tragic consequences.

We just don't need very much of that kind of information. We don't need it for much the same reason that we don't need pagan philosophy, pornographic literature, filthy movies, corrupt art, rock and jazz music, and habit forming drugs—just to mention a few thing. There may be a few specialists who should inform themselves on things like the occult; but the most of us had better beg to be excused. There are just too many good and safe and satisfying adventures possible with the Holy Spirit.

By J. Ward Shank in The Sword and Trumpet.

BAPTISMS

We were made to rejoice with the angels in Heaven when another precious soul, Arnold Bowser, requested Christian Baptism which was administered November 2.

Then on November 15 two more, Jonathan Martin and Philip Royer received Baptism. May they have the grace of God and strive to be faithful.

—Elmer Brovont

ELECTIONS

On October 24 the Indiana, Ohio and Canada members held a special council. Brother Kenneth Martin was advanced to the second degree of the ministry; Brother Hollis Flora was elected to the ministry; and Brother Orville Hall was elected to the office of deacon. May they and their companions have the guidance of the Holy Spirit in their new duties.

—Elmer Brovont

CHILDREN'S PAGE

Stephen, The First Martyr

As the early Church grew, the Apostles needed help to care for all the people. There were meals to serve and provide and people to visit and help--especially widows. Seven men were chosen as helpers to the Apostles. Later, those who helped in this way were called deacons. Stephen was one of these seven. He was a man of faith. He spoke much to people and did wonders and miracles showing that the Lord was working through him.

Stephen soon encountered Jews who did not agree with him. They could not resist his wisdom but they did arrest him and brought him before the high priest. He made a good speech there and ended by charging the Jews with resisting the Holy Ghost, and crucifying Jesus. They could not stand this and took Stephen out of the city and stoned him. Stephen saw Jesus standing on the right hand of God ready to welcome him home. Encouraged by this vision, Stephen died in peace--calling on God to "Lay not this sin to their charge." He forgave his enemies and "fell asleep."

From the Bible account of Stephen fill in the missing words.

1. And Stephen, full of _____ and _____, did great wonders and _____ among the people. (Acts 6:8)

2. And they were not able to _____ the wisdom and the _____ by which he spake. (Acts 6:10)

3. But he, being full of the _____, looked up stedfastly into _____, and saw the _____ of God, and _____ standing on the right hand of _____. (Acts 7:55)

4. What were Stephen's last words? (Acts 7:60)

5. Who held the coats when the men stoned Stephen? (Acts 7:58) --L.C.

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

ROOM FOR THEE

Thou didst leave Thy throne, and Thy kingly crown,
When Thou camest to earth for me;
But in Bethlehem's home there was found no room
For Thy holy nativity.

Heaven's arches rang when the angels sang,
Of Thy birth, and Thy royal decree;
But in lowly birth didst Thou come to earth,
And in greatest humility.

Foxes found their rest, and the birds had their nests
In the shade of the forest tree;
But Thy couch was the sod, O Thou Son of God,
In the deserts of Galilee.

Thou camest, O Lord, with the living Word
That should set Thy people free;
But with mocking and scorn, and with crown of thorn
Did they take Thee to Calvary.

When the heavens shall ring and its choirs shall sing,
At Thy coming to victory,
Thou wilt call me home, saying, "Yet there is room,"
There is room at my side for Thee."

Oh, come to my heart, Lord Jesus!
There is room in my heart for Thee.

—Emily E. S. Elliott, 1836-1897

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GOD WITH US

"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." (Luke 2:7)

So it is recorded that Jesus began His life here on earth. But this birth in Bethlehem was not the beginning of Jesus Christ. John's account tells it like this: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

We all had a beginning at our birth or our conception. Before that we have no claim to an existence. God bestows life in a way that is beyond our understanding, and when He does, there is a new creature; not one who lived before, but one entirely new.

In this, Jesus' birth was unique. It is properly called "the incarnation" because it was here that Jesus took upon Him flesh and blood and became the Son of man. The angel told Joseph to call Him Jesus "for he shall save his people from their sins." (Matthew 1:21) And the writer reminds us that this was done to fulfill a former prophecy in Isaiah 7:14, "Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Matthew tells us that Immanuel means "God with us."

The humanistic understanding (or misunderstanding) of Jesus Christ just does not admit this great truth of "God with us." God came down to visit fallen man and to redeem him. No amount of explanation about the mission of Jesus being His good life, or His love for people, His genius beyond His time, or His great

philosophical ideas (all true) can take the place of this vital truth of "God with us." Paul writes in I Timothy 3:16 "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Jesus was declared a priest after the order of Melchisedek. He was like Melchisedek (or Melchisedek was like Jesus) in His "having neither beginning of days, nor end of life." There is some mystery about what this meant in the qualification of Melchisedek, but about Jesus Christ there is no question. In Jesus' prayer in John 17:4,5 He said, "I have glorified thee on earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." "I am Alpha and Omega, the beginning and the end, the first and the last," (Rev. 22:13) From Jesus' own words and from the words of the prophets under the Spirit's direction, we know He was with the Father from eternity, and that now "he ever liveth to make intercession for us."

"But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." (Micah 5:2) The world regards the manger as Jesus' beginning, and it would like to confine His influence to that of other "good" men. But to those who believe He is "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." We believe and are sure that Jesus is "that Christ, the Son of the living God," and that He rules and reigns in the hearts and lives of those who believe on Him. --L.C.

Extravagance is sin, even if "we can afford it."

Selected from Family Life

NONCONFORMITY

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

A superficial reading of this scripture does not and cannot reveal the field which is encompassed by it. Indeed we doubt if any one mind is capable of comprehending all that the apostle's words contain and why? Because Paul has briefly included in the two commands of this statement the entire change wrought by the gospel of Christ.

"Be not conformed to this world." What do we understand by this? To conform to the world is to be like it; to be controlled by it; to correspond with its manners, opinions, customs and actions. But we are told not to do this. The apostle John said, "Love not the world, neither the things that are in the world." Paul said, "Come out from among them and be ye separate;" and "Pure religion and undefiled before God and the Father is this--to keep himself unspotted from the world."

But why shall we not conform to the world? It is because the world delights in political excitement and strife. Because it seeks pleasure only; strives to exalt self and glories in all its achievements. It follows every fashion that vanity and imagination can invent and surges from one extreme to another, pausing only where shame draws the line. It goes to the saloon, the dancing-hall, the ballroom, the show and the fair and supplies the gratification of every desire of carnality. It spurns with contempt any idea of self-sacrifice, criticises piety from every standpoint, evades the truth, for it can neither deny nor gainsay it, and since it has vainly endeavored to sustain its denial of the Deity, it has invented a church of its own and makes a louder pretense to holiness than those of the kingdom of Christ. "Be not conformed to this world."

"Be ye transformed by the renewing of your minds." This command opens a field of thought at once broad and deep. The transformation referred to here is the work which Christ came to accomplish. Every child is born in perfect innocence. As the infant body grows, the mind, fed by the myriads of impressions that it receives, likewise develops until it, as a result of the force of circumstances, partakes of knowledge of good and evil and it dies. It then belongs to the kingdom of the world and if not entirely conformed to it, it is in part. The mind is then carnal and so it remains until it is renewed or transformed. The Savior said, "Take my yoke upon you and learn of me." We are to learn how He came from His home in the blessed presence of the Father, how He, "in the likeness of sinful flesh, and for sin, condemned sin in the flesh," how He fulfilled all righteousness in doing the commandments he gave unto us, and we must learn, as He learned, obedience. And in obeying we "prove that good and acceptable and perfect will of God."

When God created the earth it was void and enveloped in darkness. He then created light, the firmament, and all life sustaining things. And when He created the living things He created them "each after its own kind." That is, each multiplied and produced its own kind. The oak produced its seed; they germinated and produced, not elm, maple or cedars, but oaks. And the dog multiplied producing, not horse, cattle, or sheep, but dogs. And so on down through the ages the living kingdoms have come, growing, reproducing and dying but each and all retaining their individual type. Man has observed this principle in nature and calls it the law of conformity to type.

The force of this law gave rise to the necessity of Christ being manifest in the flesh. Man, conforming to his own type, which was imperfection, had lost sight of the Divine Mind and had become so buried in sin and corruption that he had to see before he would believe. And to live the Divine type was, in a sense, the mission of Jesus. Not the one great end but rather the means to the end. For the one supreme end of the

crucified is as far above human conception as heaven is above earth. Vainly we search the works of the world's best writers, no matter how highly inspired, to find this question simplified sufficiently for our comprehension. But it is reserved for the glories of the world to come to reveal the Savior's wonderful work. He has made the most concise statement that we can find in regard to it. It was poured out directly to the Father for He alone could understand it. He said, "That they all may be one; as thou Father art in me and I in thee, that they also may be one in us." This merging of spirits into a final unity is a work far beyond our provision. Even the means to this end, the redeeming of man, the process by which the destructive forces of sin are annihilated and the sin burdened soul is lifted from its degradation and through the law of conformity to type is molded into an image of Christ, even this bewilders our conception but it is contained in Paul's words, "Be ye transformed by the renewing of your mind."

From the standpoint of religion there are but two kingdoms of men upon the earth; the world and the kingdom of Christ. It is impossible to be of both kingdoms at the same time. We are either of the one or the other; and to be of either is to be conformed to it and to be conformed to either is to be nonconformed to the other. So in our nonconformity we observe a strict conformity; conforming to the type, Christ.

And what a type we have! There have been characters, and they are recorded in history whose lives stand out because of some prominent characteristic. Job was a model of patience. Solomon was a model of wisdom. Paul was a model of faith and John was a model of love. But Christ towers above them all as the model. The record of His life has defied the succeeding centuries to find a flaw in His character, a spot upon His holy name and more,--it declares the impossibility of conceiving one virtue which did not exist in Him in its highest degree of perfection. And He blended in His nature those virtues which are apparently contradictory and thus avoided what has been termed in great historical characters, "the faults of their virtues." He was

noble but not proud; firm but not hard; wise and prudent but not crafty; tender and sympathetic but not weak.

Themistocles, when assulted by the general who was about to strike him said nobly but yet with pride, "Strike me but listen to me."

The Savior said, "If I have spoken evil bear witness of the evil; but if well why smitest thou me?"

"I tremble but it is with the cold," said Bailly as the excited throng led him to the place of execution eager to, if possible catch him manifesting signs of fear.

"My soul is exceedingly sorrowful even unto death. O, my Father, if it be possible, let this cup pass from me; nevertheless not as I will but as thou wilt." Such is the language of Christ exalting Him far above men but yet revealing the depth of His humility.

The excellence of His character can only be appreciated by those who endeavor to mold one like it. For they are led by Him to Jordan; from there, on through His life to Gethsemane and then to Calvary. They, alone, can feel the love, boundless as space, that prompted it all. Imagine, if you can, the perpetual sadness of His life. Rejected by those whom He came to reclaim; misunderstood and unappreciated even by His own disciples; mocked and spit upon by the ignorant populace; betrayed by one of His own disciples; tried and condemned by the wise men of the age, Pilate, Caiaphas, Herod, and the Sanhedrin; crucified by His tormentors and abandoned by all when He took upon Himself the sins of the world--these were the dregs of His bitter cup but He drained it with a patient submission that should stir our cold hearts to their deepest depths. "Not as I will but as thou wilt," was the rule of His life and He alone of all men could say, "Deny thyself, take up the cross and follow me."

Nineteen centuries have come and gone since the Savior came to earth from the glories on high and the destructive forces of time, which consume everything over which they have power, have been unable to lay Him in His tomb again. Truly it was said, "Jesus, having

risen from the dead, dieth no more." He, of all beings, stands out, in all ages, as the true type of Divinity, raising the fallen; comforting the distressed; inspiring and strengthening the faithful. Such is the living example of the Divine Mind and to just such a mind we are to transform our own by renewing them. It is no wonder that Paul said, "Be ye followers of me even as I also am of Christ." No wonder that for nineteen hundred years the watchword of religion is, "Christ, and Him crucified."

And now as the index finger of faith points steadily to Calvary we are indeed blessed with a special favor of divine providence.

Let us therefore, for our few remaining years, live nonconformed to the deadly world, and by conforming to the Type from Heaven or by the renewing of our minds, being transformed into the likeness of the Son, let us "prove that good and acceptable and perfect will of God."

Selected by Daniel F. Wolf

from the April, 1920 Vindicator

STEP BY STEP

He does not lead me year by year
Nor even day by day.
But step by step my path unfolds;
My Lord directs my way.

Tomorrow's paths I do not know,
I only know this minute;
But He will say, "This is the way,
By faith now walk ye in it."

And I am glad that it is so;
Today's enough to bear.
And when tomorrow comes, His grace
Shall far exceed its care.

What need to worry then, or fret?
The God who gave His Son
Holds all my moments in His hand
And gives them one by one.

By Barbara C. Ryberg Selected by Leona Miller

A HAPPY FUNERAL

You might think it would be impossible, but yet it is true. I know, I just came from one. In fact, it seemed as the most natural thing to happen in the life of this dear old saint of God.

My uncle had lived 84 years and was now like ripe fruit being picked from a tree. With a song and a prayer still practically on his lips he closed his eyes on earthly scenes and trials and took his journey to the land where there is no old age, suffering and death.

Brother, sisters, children, grandchildren and many others all felt that his going to be with the Lord was so good and were all so happy. As the casket was gently laid in the grave a beautiful sunset appeared in the sky which was a fitting tribute to one whose life was so filled with love and usefulness to his God and fellowman. There was no wailing and grief so common at the funerals of unbelievers.

Somehow, I just can't help but compare this funeral with so many that I have attended that were so different. So many are filled with unbearable sorrow and despair. What makes the difference? Why can there be fulfillment in the one and terrible grief and loss at others?

Friend, you know, JESUS MAKES THE DIFFERENCE. PRAISE GOD! Without Jesus, death is a terrible enemy. But Jesus conquered death for us when He arose from the grave that we need not fear death.

"For me to live is Christ and to die is gain."
(Philippians 1:21)

By David Skiles in Good News,
a Torreon Navajo Mission publication

But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

Hebrews 11:16

PARABLES OF JESUS

THE PARABLE OF BEING WATCHFUL

Matthew 24:43-51

This parable is one that Jesus told the disciples when He was teaching them on the Mount of Olives. The disciples were asking Him about the end of the world and about the signs concerning the coming of the Lord. In this parable it tells us about being watchful and to be ready to meet the Lord when He comes. In the 44th verse it says, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." This means nobody knows when the Lord will come, so we must be looking for Him and be ready for Him at any time.

In the part of the 44th verse where it says, "for in such an hour as ye think not the Son of man cometh," reminds me of when we took a trip back East to our fall Communion Meeting. We were in the home of one of the brethren and they had a saying that went something like this: "Say nothing that you wouldn't want to be saying when Jesus comes. Do nothing that you wouldn't want to be doing when Jesus comes. Go nowhere you wouldn't want to be found when Jesus comes." I thought that this was a fairly good guideline for Christians to think about when temptations come--when we want to go, do, or say something that we are not sure about.

Another warning we should heed starts in the 48th verse where it is talking about the evil thinking such as "My Lord delayeth his coming." This is likely and could be the time that the Lord would come and find the evil servant smiting his fellow servants and eating and drinking with the drunken. The consequences of this kind of thinking are told about in the 51st verse where it says, "And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." So we can never slack off or become lazy in our Christian journey because we must always be ready, watching and waiting for the coming of our Lord. Also in Luke 12:37 it says, "Blessed are those servants, whom the lord when he cometh shall find

watching." This subject of being watchful is also told about in the good old hymn, "Will Jesus find us Watching?" written by Fanny Crosby.

When Jesus comes to reward His servants,
Whether it be noon or night,
Faithful to Him will He find us watching
With our lamps all trimmed and bright?

If at the dawn of the early morning,
He shall call us one by one,
When to the Lord we restore our talents,
Will He answer thee, "Well done"?

Have we been true to the trust He left us?
Do we seek to do our best?
If in our hearts there is naught condemns us
We shall have a glorious rest.

Blessed are those whom the Lord finds watching;
In His glory they shall share;
If He shall come at the dawn or midnight,
Will He find us watching there?

O, can we say we are ready, brother?
Ready for the soul's bright home?
Say, will He find you and me still watching,
Waiting, waiting, when the Lord shall come?

—Joseph W. Cover
Tuolumne, California

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HISTORICAL

NEW BABYLON

The history of Ancient Babylon and that of New Babylon were separated by 275 years of Assyrian rule. (885-607 B.C.) Babylon had been destroyed by the Assyrians, and it remained for Nebuchadnezzar to rebuild it and bring it to its greatest fame, power, and splendor. His father rebelled against Assyria in 625 B.C. and, with the help of the Scythians who destroyed Nineveh and the Greeks, he finally succeeded in overthrowing this great power to the north. Once again Babylon became the capital of the Mesopotamian region and extended her empire to Egypt and Palestine.

Nabopolassar ruled in Babylon from 625 to 604 B.C. He made his son, Nebuchadnezzar, head of his armies. In 606 Nebuchadnezzar invaded Palestine and drove out the Egyptians with whom Judean kings were cooperating. He took captives back to Babylon and Daniel was with them. The same year Nebuchadnezzar became ruler with his father and sole ruler two years later. The Jews rebelled in 597 B.C. and Nebuchadnezzar put down this rebellion and took more captives including Ezekiel. The Jews continued to rebel and solicit help from Egypt until Nebuchadnezzar destroyed Jerusalem in 586 B.C. He deported more captives then and again in 581 B.C.

Of the 70 years that Babylon was in power, Nebuchadnezzar ruled for 45. It was he who made Babylon the glorious city that it was. He built idol temples, a magnificent palace, and the famous hanging gardens, one of the "seven wonders of the world."

If the account of ancient historians can be taken for truth, the city was practically unconquerable from a military standpoint. It is said that the outer wall was 60 miles around, 300 feet high (!), 80 feet thick, and extended 35 feet under the ground. (Notice the special reference to the wall of Babylon in Jeremiah 51:44.) This wall was protected by towers for soldiers and strong gates of brass as well as surrounded by wide, deep moats filled with water. The Euphrates River

flowed through the city, and it was by diverting the water and entering through the river bed that the city was finally taken.

A fact most remarkable is that Babylon was in power for 70 years--the same 70 years that Israel was in captivity there. During this time God had special witnesses and prophets there and performed miracles through them that kept alive the hope of those captive people. Daniel and the other three Hebrews, Shadrach, Meshach and Abednego were actually high in the government of Babylon. Daniel's influence continued for the entire 70 years. The miracles performed during this time showed positively that God was with them, and though their unfaithfulness had brought them captivity, they would yet be delivered. The rescue of the three Hebrews from Nebuchadnezzar's furnace, Daniel's interpretation of dreams for both Nebuchadnezzar and Belshazzar, God's humbling of King Nebuchadnezzar, His deliverance of Daniel from the lions' den of Darius, and His special prophetic revelations to both Daniel and Ezekiel were all encouraging evidences of God's presence with them in Babylon.

Five other kings reigned in Babylon after Nebuchadnezzar. They were Evil-Merodach, Neriglissar, Labash-Marduk and Nabonidus. Belshazzar, the son of Nabonidus reigned with his father at the end of Babylon's power, and it was he who saw the handwriting on the wall. Apparently Nabonidus lived away from Babylon and Belshazzar ruled in the city. Daniel 5 describes the scene of feasting the night Babylon fell. Belshazzar called for the gold and silver vessels that had been taken from the temple at Jerusalem. He used them to drink his wine and praise his heathen gods. God sent to him the fingers of a man's hand to write the message on the wall showing the end of his reign and the fall of Babylon. Daniel was called to interpret the writing and promised the position of "third ruler" in the kingdom. The same night Belshazzar was slain and Darius became king.

Credit is given to Cyrus for this capture of Babylon. Historians relate "Cyrus diverted the Euphrates into a

new channel, and, guided by two deserters, marched by the dry bed into the city, while the Babylonians were carousing at a feast of their gods." (Halley's Bible Handbook, page 344) Darius was either the general of Cyrus or perhaps was Cyaxares, King of the Medes, Cyrus' father-in-law. He reigned for possibly two years until Cyrus, the Persian, arrived to take power.

Daniel continued to be influential during the reigns of both these kings. Cyrus was the noble ruler who authorized the Jews to return to their land and rebuild their temple.

Babylon continued as a city of splendor and was the residence of some of the Persian kings. In 331 B.C. Alexander the Great was admitted to Babylon without a battle on his eastward conquest. He enjoyed Babylon, wanted to learn its culture, and would have restored the city but never accomplished it. After this the city declined and by the first century B.C. was mostly in ruins. Today the ruins may be seen in the form of mounds and crumbled walls. Many excavations have been made to learn more of the history of this ancient city.

Isaiah and Jeremiah prophesied the fall of Babylon. "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation . . . But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures . . ." (Isaiah 13:19-21)

In the Revelation Babylon is mentioned as figurative of the evil adversary of God, the oppressor of God's people, the luxurious, wicked city. God's people are called to "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Revelation 18:4) Babylon is the worldly and proud, the temporal, the accomplishments and products of a wicked world, as opposed to the spiritual, the eternal, the righteous, and the eventually victorious city of God. --L.C.

Information from various Bible books, Halley's Bible Handbook, and Encyclopaedia Britannica.

NEWS NOTES

Americans United for Separation of Church and State has strongly opposed a Virginia zoning law which has barred a small congregation from holding services in a private home. "It is interesting that while Fairfax County's code prohibits regularly scheduled worship in homes, it does not prohibit regularly scheduled drinking parties or pornographic film parties in homes," Americans United said in an editorial in the October issue of its journal, Church and State...

The number of marriages performed in the U.S. during 1974 declined for the first year since 1958, while the number and rate of divorces increased for the 12th consecutive year, according to provisional statistics of the Department of Health, Education, and Welfare.

—Gospel Herald

Tobacco smoking is a "unique and hazardous form of indoor air pollution that is likely to worsen breathing problems in nonsmokers," says Dr. William J. Sayer, a professor at Stanford University. Smoking in a poorly ventilated room or car, says Dr. Sayer, causes carbon monoxide levels "well within the range known to cause impairment of visual acuity" and balance.

"Every indicator and every statistic we have tells us that the switch is on—from a wide range of other drugs to the most devastating of all: alcohol," says Dr. Morris E. Chafetz, director of the National Institute on Alcohol Abuse and Alcoholism. ...He commented that parents are often relieved at the switch to alcohol and fail to understand that it can be "every bit as dangerous as other drugs."

—Signs of the Times

"Any government big enough to give you anything you want is big enough to take everything you have."

—President Gerald Ford

CHILDREN'S PAGE

The Gospel to Samaria
Acts 8:1-25

The people of Samaria were different from the Jews or Israelites. They were part Israelite but part foreigner too. So they were not included in the nation of Israel. When Jesus brought God's Word, He went first to the nation of Israel, but His message was for the whole world and He died for everyone. So He told His disciples to go into all the world and preach the Gospel.

One of the seven deacons chosen with Stephen was Philip, and it was he who took the Gospel to the city of Samaria. The Samaritans were glad to hear about Jesus. Perhaps they remembered when He had been in their country Himself. (See John 4) They believed what Philip told them and were baptized. The Bible says "And there was great joy in that city." (Acts 8:8) Even Simon the sorcerer believed and was baptized, but his heart was not right.

Because the Samaritans turned to the Lord, the apostles at Jerusalem sent Peter and John who came and prayed for them and laid their hands on them. And the Samaritans received the Holy Ghost who would guide them and live in their hearts and give them power to live for God.

Questions:

1. Then Philip went down to the city of Samaria and preached _____ unto them. (Acts 8:5)
2. What great miracles did Philip do in Samaria?
(Acts 8:7)
3. What is a sorcerer? (Find it in a dictionary.)
4. What did Simon offer the apostles if they would give him the power to lay his hands on people so they could receive the Holy Ghost? (Acts 8:18,19)
5. Why was this wrong? (Acts 8:20) —L.C.